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HISTORY OF TURKEY

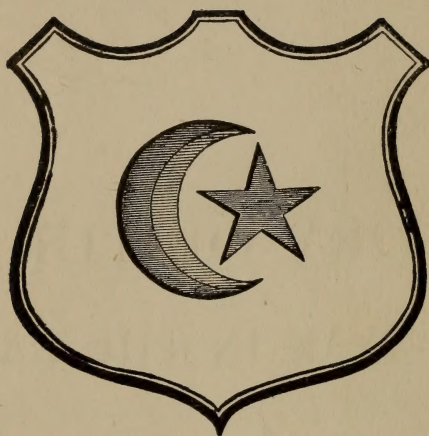
THE WAR IN THE EAST


Chapter II

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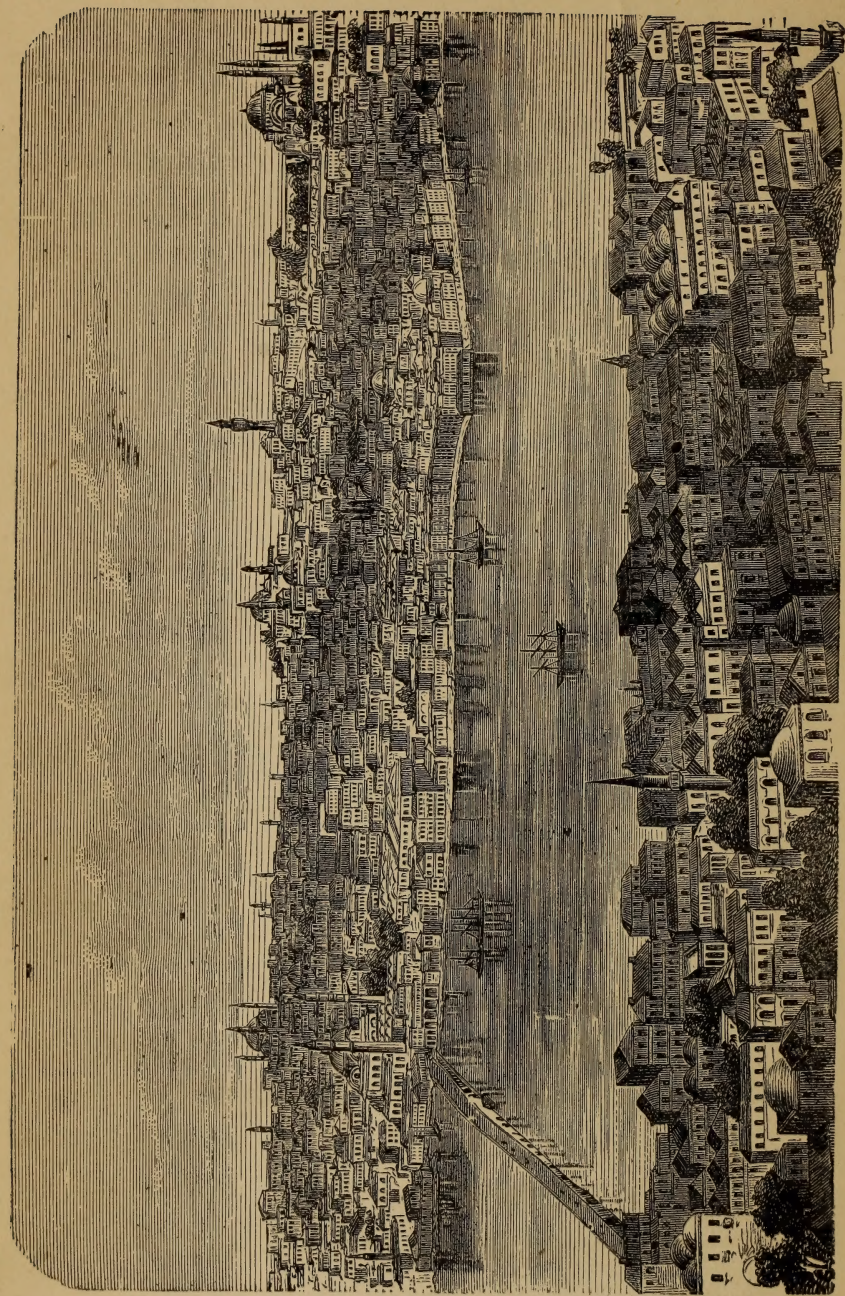
HISTORY OF TURKEY  
AND  
THE WAR IN THE EAST.

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CONSTANTINOPLE—THE GOLDEN HORN AND GALATA OPPOSITE. (See page 343.)

A HISTORY  
OF THE  
EMPIRE AND PEOPLE  
OF  
TURKEY  
AND  
THE WAR IN THE EAST,

GIVING

A full account of the origin of the Turks and the growth of the Empire ; the habits and customs of the people ; their religious rites and ceremonies ; the life of Mahomet ; the doctrines of the Koran, and the Mahometan and Greek Church religions ; a description of the country ; Syria and the Holy Land ; cities and towns ; the mosques, temples, and seraglio ; manufactures and products ; the Government, its Sultans, Vizers, and Pashas.

WITH A NARRATIVE OF THE LATE REBELLION AND BUTCHERIES IN THE PROVINCES :

AND

THE ORIGIN AND PROGRESS OF THE TURKO-RUSSIAN WAR ; THE FINANCIAL AND MILITARY CONDITION OF THE TWO COUNTIES ; BIOGRAPHIES OF LEADING OFFICERS, ETC.

BY

R. A. HAMMOND, LL.D.,

AUTHOR OF

*"Travels in the Holy Land," "Egypt and the Egyptians," "Life and Writings of Charles Dickens," etc., etc.*

ILLUSTRATED

*With about 50 Engravings of Scenes in the Country, Battle Scenes and Portraits of Civil and Military Officers, Etc. ; and a Colored Map of the Turkish Empire and Border States.*

**TORONTO, ONT.**

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1878.



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## INTRODUCTION.

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WE have given in the accompanying work a brief history of the Ottoman Empire, from the earliest incursion of a horde of marauding Tartars into Asia Minor down to the present time; avoiding dry details, yet sufficiently ample to afford the general reader a knowledge of the origin and growth of a power at one time second to none in the Eastern Hemisphere; of the influence which it has exercised upon the politics of Europe; of its retrogression from a position of haughty prominence to one of comparative insignificance; and of the causes which have led to its decline.

Having furnished the reader with a summary of the history of the Turks as a nation, we then proceed to describe more diffusely, as being the more entertaining portion of our theme, the fertile and extensive country embraced within the boundaries of the Turkish Empire, which is undoubtedly, both historically and geographically, one of the most important and interesting portions of the earth's surface. Beautifully situated as it is upon the shores of the Mediterranean, upon the highway to the East, the coveted prize of many of the nations of Europe, embracing within its area portions of three continents, and including under its sway the whole of that country known as the "Holy Land," and endeared to all Christians as the location of the wanderings, the battles, the hopes, the fears and trials recorded in Holy Writ, and more especially as the scene of the labors and suf-

ferings of our Savior ; with all these attractions, there is no wonder that this locality has drawn to itself an amount of attention which few of the nations of the earth are able to command.

The Turks are a peculiar people ; and the description which we have given of their habits and customs, from data obtained by personal contact and intercourse with all classes of the population, from the Sultan in the seraglio down to the Bulgarian peasant in his hut and the roving Koord in the mountain fastnesses, cannot but prove interesting and instructive both to the student of history and the general reader.

While this Empire and locality demands from its position and surroundings more than the ordinary share of study and attention, there is probably no other portion of the earth's surface, actually peopled by a civilized or semi-civilized population, and constituting a recognized member of the family of nations, about which so little is known by the masses of the English speaking peoples, as this land of the Ottomans. Only within a very recent time has travel through the interior been a possibility ; and even now it is attended with a considerable amount of personal danger. The lack of railroads, and even of passable carriage roads, renders locomotion slow and tedious ; while the unsettled condition of the country, the suspicious character of the people, and the nomadic and predatory bands of Koords and outlaws, suffice to keep the luckless traveler in a constant state of doubt and watchfulness ; and are anything but incentives to careful study and observation either of the country and its products, or of the population by which he is surrounded. A thousand travelers might be summarily disposed of in this unfortunate land without anyone being the wiser of it or any inquiries being instituted.

Under such circumstances only the coolest judgment and steadiest nerves will carry the explorer safely through. There is no occasion for wonder therefore, however much there may be for regret, that this country is buried in so much darkness. It is fervently to be prayed that, as the result of her last struggle with Russia and the demand of other European powers, an improvement in her institutions may be effected, and that this benighted land may behold the dawn of light. It is our earnest hope that this volume may shed some light on a hitherto dark subject, and that the reader may find instruction and entertainment in studying, in the safety of his own fireside in a Christian land, the ways and customs of this strange and fanatical people.

The rapid progress and still more rapid decline of the Ottoman power, are amongst the most interesting phenomena in the history of Europe. Under Solymán I., surnamed the Magnificent, the most accomplished of all the Ottoman princes, when the Turkish Empire was in the height of its glory and power, it ranked among the foremost nations of the earth, and perhaps had its turn as *the* most powerful empire in the world. Only a few years later it commenced to decline, and so rapidly did this waning process take place that it seemed like a star plucked from its place in heaven and cast headlong into the abyss below.

The Turks have undoubtedly degenerated both in their civil and military institutions ; but their present weakness is to be ascribed more to a lack of ability or endeavor to keep pace with the advancing progress of the world than to a positive decline. Haughty and illiterate, they have experienced all the fatal consequences of ignorance without suspecting its cause.

Other causes have had their influence in effecting

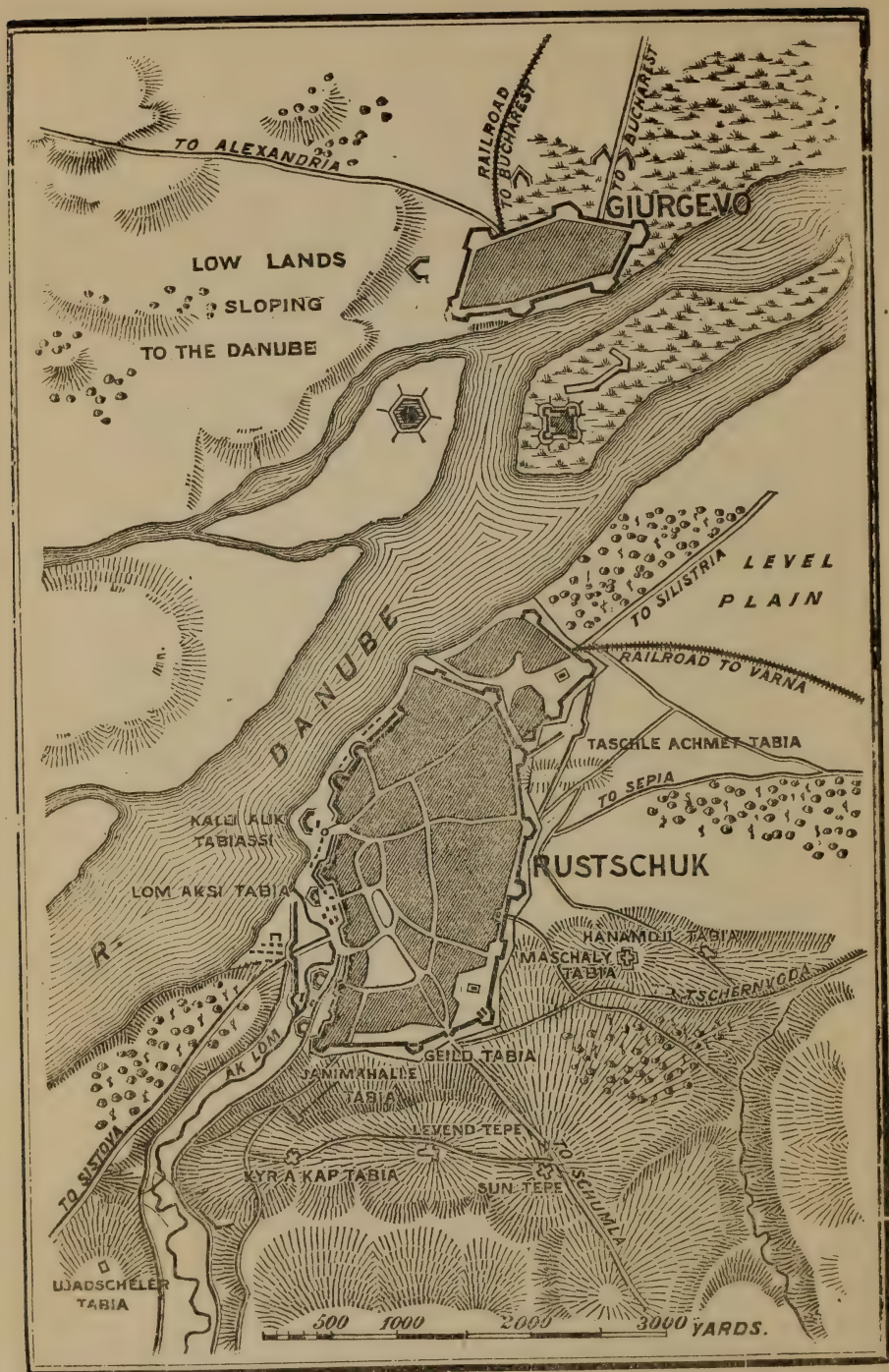
the downfall of Turkish supremacy. The deposition of the rulers; the rapacious greed, the extortion and cruelty of the tax gatherers; the growing effeminacy of the sultans, who, from the warlike vigor and devotion of the ancient leaders, have sunk into a slothful luxury; the licentiousness and impatience of discipline of the soldiery; the jealousies and wranglings of different orders of officials; all these have had a potent influence for evil in Turkish affairs. The very growth of the empire, the vast extension of the domain, multiplying as it did the enemies, not the upholders, of the state, was also an element of destruction. Lastly, but not leastly, the Mahometan religion, upon whose principles and dogmas the Turkish Government is founded, and which constitute its unalterable law, contains within itself no principle of improvement, and seems incapable of being accommodated to any practical system of reform. It prevents, by its inflexible precepts, any attempt at reorganization or improvement in discipline.

The reformer encounters at the very outset a multitude of deep-rooted religious prejudices, and is greeted by the great body of the people with an almost inexplicable hatred, as one who is endeavoring with impious hands to subvert principles established by the Koran and hallowed by ancient usage. Nothing short of a complete revolution, which shall suffice to remove the whole constitution, and perhaps also the very religion of the empire, will ever raise this unfortunate land to the level of other European powers, and regenerate it to a new and more enlightened and prosperous existence. If the Turks prove eventually to be incapable of rising to this height and grandeur of intelligence and civilization, then nothing remains to look to or hope for but foreign intervention, and the utter crushing out by mili-

tary force, at once and forever, of the Turkish name and the Turkish power from amongst the nations of Europe.

It now seems as if the final hour of her trial has arrived. In recent events the world has not only seen the Ottoman Empire suffer severely from internal convulsions, but beheld her once again involved in a gigantic struggle with a great and mighty opponent. Again it has witnessed vast armies on either side marshalled for the fray, and contending with each other in deadly strife. The events of the Crimean War have been in a measure re-enacted, and all Europe is watching for results with strained eyes and trembling uncertainty. An accident, a single mismove, may involve the entire Continent in a promiscuous and desolating war. The importance of the issue, the magnitude of the interests involved, the strategical and historical renown which attaches to the country which has become the theatre of war, the vastness of the contending forces, all these combine to render the question one of surpassing interest ; and we cannot doubt that a work giving authentic information on the subject, and a truthful description of the countries and people involved, will be heartily welcomed and gratefully received by the reading and thinking public.

THE AUTHOR.



FORTIFICATIONS OF RUSTSCHUK AND GIURGEVA.

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# THE OTTOMAN EMPIRE.

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## CHAPTER I.

### ORIGIN OF THE TURKS.

The vanity of nations, like that of families, inclines them to lay claim to a high antiquity. From this weakness of the human mind the Turkish people and their historians cannot claim to be entirely free. They endeavor to trace their nationality back to chiefs and conquerors reputed to have existed a thousand years before the birth of Christ, and to warlike tribes who occupied the central country of Asia and battled with and stemmed the western march of the hordes of China. Of this period of their existence, however, if existence they then had as a distinct people, there exists no authentic record. It is long anterior to the time when reliable history commences of that portion of the globe. There is, to be sure, no reasonable doubt that, at that stage of the world's existence, the plateaus of Central Asia were occupied by savage and warlike tribes, nomadic in habits, quarrelsome in disposition, and predatory in their manner of life. But that these tribes were settled and populous enough, or sufficiently homogeneous to constitute a nation from which to trace a genealogy is exceedingly improbable. The more reasonable supposition is that, at that early date, the region referred to was but very scantily peopled, the tribes at constant enmity with each other and migrating from place to place at the mercy of the varying fortunes of war; and that anything approaching to settlement or civilization was the result of a later experience and commenced at a much later date in the world's chronology.

The earliest authentic history of the Turks does not date back further than the seventh century of the Christian

era. At about this period, having become somewhat numerous, they began to direct their course westward, and gradually spread over the plains of Turkestan and the territory between the Black and Caspian Seas, and came into contact with the then powerful Arabs or Saracens with whom they soon entered into alliance and friendly relations. Being found superior in all the soldierly qualities to the Arabs, the armies of the Saracen caliphs came gradually to be composed almost entirely of them. At this date also they were largely employed by the emperor Heraclius to recruit his armies, and it was by their instrumentality that he undertook and successfully carried out the conquest of Persia, then at the very height of its power, and whose hitherto victorious arms had extended the Persian boundaries to their widest extent (A.D. 628). By this disaster the defeated nation lost all its conquests and its power, and became a prey to the wrangling of petty chiefs and to the repeated conquests of the Turk and the Arab, a condition from which it has never recovered.

While the superior military qualities of the Turks enabled them gradually to wrest the political power from the Arabs, the latter were able, by their greater devotion to religion, to exercise a no less potent influence (though of a different nature) over the Turks. The Saracens at this date had thoroughly and devotedly espoused the Mahometan religion, which had been divulged by their prophet and leader, Mahomet or Mohammed. This celebrated chieftain was born at Mecca, in Arabia, in the year A.D. 569. He belonged to an Arabian tribe called Koraish, and his family possessed the hereditary right to the custody of the Caaba, or one of the places of worship, under their previous idolatrous system, at Mecca. They had, however, fallen into reduced circumstances; and Mahomet was trained for a life of traffic and merchandise. Marrying a rich widow, whose confidence and affections he had won by the faithful discharge of his duties as her factor, he greatly improved his condition. His education, however, was scanty, which proved a considerable impediment to his ambition. But

he had great natural capacities of mind, great genius, wonderful eloquence, unquestioned bravery, and an indomitable will. He was personally present at nine battles and sieges, and in twelve years undertook with his army upwards of fifty successful enterprises. His claims as a prophet and ruler were at first rejected at Mecca, and he himself was forced to fly to Medina for safety; and it is from this flight, called the Hegira, that all Mahometans date their annals. He afterwards captured Mecca and the greater part of the strongholds of Arabia, and in the prime of his life was able to boast that all Arabia had submitted to his government and espoused his religion. He raised the power of his nation to a high pitch, and was universally recognized by his countrymen as a prophet and a prince. He died in the sixty-third year of his age, retaining his mental and bodily vigor to the last (A.D. 632). Full of the fire and zeal of a new religion, the Arabians, under the successors of Mahomet, undertook campaigns against all the neighboring nations, in which they were largely assisted by the Turks. They conquered Persia and Greece. Antioch, Damascus, and Syria succumbed to their prowess. They penetrated into Palestine and captured Jerusalem. They routed the Medes and Africans, and also annexed Egypt, Cyprus, Rhodes, Candia, Sicily, Malta, and other islands. Such was the prowess of the Arabian zealots and their Turkish allies. We pause here to give some account of the religion of Mahomet, as embodied in the Koran.

The state of the world at that time was highly favorable to the introduction of a new religion: it had been the will of Heaven to permit the purity and simplicity of the doctrines of Christ to be contaminated and perverted by the artful wiles of priest-craft, which caused the grossest impositions to be practiced upon the ignorant laity; pomp, splendor, an unintelligible worship, were substituted for the devotion of the heart, whilst the prayers offered up to imaginary and fictitious saints had effaced all just notions of the attributes of the Deity. Mahomet had made two journeys into Syria, where

he had informed himself of the principles of Judaism, and the jargon which bore the name of Christianity : it is probable, indeed, that his mind was naturally prone to religious enthusiasm, and that he was a devotee before he became an impostor. His first design seems to have extended no farther than to bring the wild, intractable, and ardent Arabs to acknowledge one God and one king ; and it is probable that for a considerable time his ambition extended no farther than to become the spiritual and temporal sovereign of Arabia. He began his eventful project by accusing both Jews and Christians of corrupting the revelations which had been made to them from heaven, and maintained that both Moses and Jesus Christ had prophetically foretold the coming of a prophet from God, which was accomplished in himself, the last and greatest of the prophets ; thus initiated he proceeded to deliver detached sentences, as he pretended to receive them from the Almighty, by the hand of the angel Gabriel. These pretensions to a divine mission drew on him a requisition from the inhabitants of Mecca that he would convince them by working a miracle ; but he replied, "God refuses those signs and wonders that would depreciate the merit of faith, and aggravate the guilt of infidelity." The unity of God was the grand and leading article in the creed he taught, to which was closely joined his own divine mission ; *Allah il allah, Muhamed resoul Allah*, is their preface to every act of devotion, and the sentence continually in their mouths : which is, "there is but one God, and Mahomet is his prophet."

The Arabian tribes, who occupied the country from Mecca to the Euphrates, were at that time known by the name of Saracens ; their religion was chiefly gross idolatry, Sabianism having spread almost over the whole nation, though there were likewise great numbers of Christians, Jews and Magians interspersed in those parts. The essence of their worship principally consisted in adoring the planets and fixed stars : angels and images they honored as inferior deities, whose intercessions with the almighty in their favor they implored :

they believed in one God ; in the future punishment of the wicked for a long series of years, though not for ever ; and constantly prayed three times a day ; namely, at sunrise, at its declination, and at sunset ; they fasted three times a year, during thirty days, nine days and seven days ; they offered many sacrifices, but ate no part of them, the whole being burnt ; they likewise turned their faces, when praying, to a particular part of the horizon ; they performed pilgrimages to the city of Harran in Mesopotamia, and had a great respect for the temple of Mecca and the pyramids of Egypt, imagining the latter to be the sepulchres of Seth, also of Enos and Sabi, his two sons, whom they considered as the founders of their religion. Besides the book of Psalms, they had other books, which they esteemed equally sacred, particularly one, in the Chaldee tongue, which they called "the book of Seth." They have been called "Christians of St. John the Baptist," whose disciples also they pretend to be, using a kind of baptism, which is the greatest mark they bear of Christianity : circumcision was practised by the Arabs, although Sale is silent on that practice, when describing the religion of the Sabians ; they likewise abstained from swine's flesh. So that in this sect we may trace the essential articles of the creed of Mussulmans.

Mahomet was in the fortieth year of his age when he assumed the character of a prophet. He had been accustomed for several years, during the month of Ramadan, to withdraw from the world, and to secrete himself in a cave three miles distant from Mecca. "Conversation," says Mr. Gibbon, "enriches the understanding, but solitude is the school of genius." During the first three years he made only fourteen proselytes, among which were his wife Khadijah ; his servant, or rather slave, Zeid Ali, who afterwards married the prophet's favorite daughter, Fatima, and was surnamed "the lion of God ;" Abubeker, a man distinguished for his merit and his wealth ; the rest consisted of respectable citizens of Mecca. The Koreishites, although the tribe to which he belonged, were the most violent

opposers of the new religion. In the tenth year of his prophetic office, his wife died ; and the next year his enemies formed a design to cut him off. Being seasonably apprised, he fled by night to Medina, on the 16th of July, 622, from which event the Hegira commenced ; he was accompanied only by two or three followers, but he made a public entry into that city, and soon gained many proselytes, on which he assumed the regal and sacerdotal characters. As he increased in power, that moderation and humility, which had before distinguished his conduct, were gradually erased, and he became fierce and sanguinary ; he began to avow a design of propagating his religion by the sword, to destroy the monuments of idolatry, and, without regarding the sanctity of days or months, to pursue the unbelieving nations of the earth. The Koran inculcates, in the most absolute sense, the tenets of faith and predestination. The first companions of Mahomet advanced to battle with a fearless confidence, their leader having fully possessed their minds with the assurance that paradise awaited those who died fighting for the cause of their prophet, the gratifications of which were held out to be such as best suited the amorous complexions of the Arabians : black-eyed Houries, resplendent in beauty, blooming youth, and virgin purity ; every moment of pleasure was there to be prolonged to a thousand years, and the powers of the man were to be increased a hundredfold to render him capable of such felicity ; to those who survived, rich spoils and the possession of their female captives were to crown their conquests.

Of the chapters of the Koran, which are one hundred and fourteen in number, ninety-four were received at Mecca and twenty at Medina. The order in which they stand does not point out the time when they were written, for the seventy-fourth chapter is supposed to have been the first revealed, and the sixty-eighth to have immediately followed it.

The most marked feature of this religion is its strict assertion of the Unity of God. A general resurrection of the dead is another article of belief reiterated in the

Koran. The pilgrimage to Mecca, praying toward that place, and the ablutions which are enjoined on the most ordinary acts and occasions, together with the adoption of that religious sophism predestination, in its most extravagant extent, seem to comprehend the superstitious parts of this religion ; but it has other characteristics which betray its spurious origin, and prove its destructive tendency.

Besides the Koran, which is the written law to the Mahometans, alike as to the belief and practice of religion and the administration of public justice, there is the Sunnah, or oral law, which was selected, two hundred years after the death of Mahomet, from a vast number of precepts and injunctions which had been handed down from age to age, as bearing the stamp of his authority. In this work the rite of circumcision is enjoined, concerning which the Koran was silent ; nor was it necessary to be there commanded, as the Arabians, adhered to it before the establishment of Mahometanism.

Their children are not circumcised, like those of the Jews, at eight days old, but at eleven or twelve, and sometimes at fourteen and fifteen years of age, when they are able to make a profession of their faith. When any renegade Christian is circumcised, two basins are usually carried after him, to gather the alms which the spectators freely give. Those who are uncircumcised, whether Turkish children or Christians, are not allowed to be present at their public prayers ; and if they are taken in their mosques they are liable to be impaled or burnt.

The fast of Ramedan and the feasts of the Great and the Little Bairam are strictly observed by the Turks as by other Mahometans ; but a full account of these will be given when describing the habits and customs of the people.

They regularly pray three times a day, and are obliged to wash before their prayers, as well as before they presume to touch the Koran. As they make great use of their fingers in eating, they are required to wash

after every meal, and the more cleanly among them do it before meals. After every kind of defilement, in fact, ablution is enjoined.



WASHING HANDS.

By the Mahometan law a man may divorce his wife twice, and if he afterwards repents, he may lawfully take her again ; but Mahomet, to prevent his followers from divorcing their wives upon every slight occasion, or merely from an inconstant humor, ordained that if any man divorces his wife a third time, it is not lawful for him to take her again until she has been married and bedded by another, and divorced from that husband. The Koran allows no man to have more than four wives and concubines, but the prophet and his successors are laid under no restriction.

Church government, by the institutions of Mahomet, appears to have centred in the mufti, and the order of moulahs, from which the mufti must be chosen. The moulahs have been looked upon as ecclesiastics, and the mufti as their head ; but the Turks consider the first rather as expounders of the law, and the latter as the great law officer. Those who really act as divines are the imaums, or parish priests, who officiate in, and are set aside for, the service of the mosques. No church revenues are appropriated to the particular use of the mou-

lahs ; the imaums are the ecclesiastics in immediate pay. Their scheiks are the chiefs of their dervises or monks, and form religious communities, or orders, established on solemn vows ; they consecrate themselves merely to religious office, domestic devotion, and public prayers and preaching ; there are four of these orders, the Bektoshi, Mevelevi, Kadri, and Seyah, who are very numerous throughout the empire.

The monks of the first of those orders are allowed to marry, but are obliged to travel through the empire. The Mevelevi, in their acts of devotion, turn round with velocity for two or three hours incessantly. The Kadri express their devotion by lacerating their bodies ; they walk the streets almost naked, with distracted and wild looks. The Seyahs, like the Indian fakirs, are little better than mere vagabonds.

The Turks appropriate to themselves the name of Moslemim, which has been corrupted into Mussulman, signifying persons professing the doctrine of Mahomet. They also term themselves Sonnites, or observers of the oral traditions of Mahomet and his three successors ; and likewise call themselves true believers, in opposition to the Persians and others, the adherents of Ali, whom they call a wicked and abominable sect. Their rule of faith and practice is the Koran. Some externals of their religion, besides the prescribed ablutions, are prayers, which are to be said five times every twenty-four hours, with the face turned towards Mecca ; and alms, which are both enjoined and voluntary : the former consists of paying two and a half per cent. to charitable uses out of their whole incomes. Their feasts will hereafter be spoken of. Every Mahometan must, at least once in his lifetime, go in pilgrimage, either personally or by proxy, to the Caaba, or house of God at Mecca.

This religion was gradually espoused by the Turks and has been adhered to by them through all their vicissitudes with intolerent pertinacity. There can be no doubt also that the intimate contact with their Arabian allies exercised in some degree an enlightening and civilizing influence upon the Turks who now

became less nomadic in their habits and less quarrelsome amongst themselves. They settled in Persia and became powerful under the caliphs of Bagdad, gradually acquiring the temporal supremacy. Salur, one of the first converted chiefs, called his tribe Turk-imams, or Turks of the faith, to denote their devotion to Islamism. They soon took possession of Khorasan, one of the provinces of Persia, and made Nishapore its capital, a place still in existence, though unimportant. Vigorous and able rulers succeeded, and by gradual reinforcement of other tribes from Tartary, were enabled to make conquests of neighboring territories. Genghis-Khan, an able chieftain, about the beginning of the 13th century, made himself master of nearly all Persia and the country around the Caspian Sea; Shah Soliman, Prince of Nera, pushed westward as far as Syria and made conquests in Asia Minor. Othman, his grandson, marched still further west and wrested territory from Greece; and in the year A.D. 1300, he first assumed the title of Emperor of the Othmans, or as it is corrupted, Ottomans; and is recognized as the first of their emperors.

It is a tradition universally believed by the Turks that Othman had a dream of future greatness under the guise of a tree which seemed to spring from his own person and spread until it covered the three continents of Asia, Europe and Africa. The crescent seemed to be everywhere in the ascendant, and a glittering sabre pointed to Constantinople. His ambition was boundless and the opportunity was favorable. The Greek Empire was tottering to its fall to the westward, while from the east he could draw reinforcements from countless hordes. He pushed forward in Asia Minor and captured Prusa, now Bursa, which he made his capital, routing the Kings of Bithynia. In this city, one of the early strongholds of Christianity, he introduced Mahometanism. His reign lasted for 26 years and gave an immense impetus to Turkish power and progress; for while only a few of the tribes acknowledged his sway, yet his valor and conquests tended greatly to

unite the scattered bands into one nation and to lay the foundations of the Turkish Empire.

He was succeeded at his death by his son, Orchan, in 1326. This ruler has the honor of being the first to set foot upon European soil. He crossed the Hellespont and established himself in Callipolis, an important post and key of the Hellespont, and also in Tyrilos in 1354. He divided the domain into provinces, and appointed a Governor for each under the title of Pasha, which literally means foot of the Shah. The distinctive official symbol of the Pashas was a horse's tail; the number of tails denoting their relative importance. The army also, in his reign, was reorganized and formed into companies and corps with regular officers; a task of no mean dimensions when the equality of their previous pastoral life and their intractable disposition is considered. The army was further recruited by captives taken in war and by the children of Christian subjects. A corps of janisseries or body-guard troops was established, into which the children of the soldiers themselves were admitted, and thus it became a sort of military caste; and this body of troops is the first example in modern history of a regular standing army. Despotic rule now took the place of the former patriarchal form, but the well trained and disciplined forces of the Turks now become almost irresistible in their march westward. Against them were pitted the forces of Europe, composed for the most part of the worst and weakest material for an army, the serfs and the nobles.

Orchan died in 1359 and was succeeded by Amaruth I., who continued the conquests of his father and captured Adrianople and Philippopolis, took possession of Servia and invaded Macedonia and Albania. Adrianople, founded by the Roman Emperor Hadrian, became their first European capital and remained such for a century, and even afterwards divided the honor with Constantinople. It now contains some of the largest of their mosques. Amaruth continued to push westward and northward in Europe, which caused such alarm to the Hungarians, the Servians, the Bosnians.

and Wallachians, that they banded to resist his onward march ; but their forces were completely routed in a pitched battle with the Turks at the Balkan Mountains, and Servia was added to the dominions of the conquerors.

Amaruth I. was stabbed by one of the captive chiefs and was succeeded by his son, Bajazet I., in 1389, who first took the title of Sultan. This ruler saw the importance of the control of the Hellespont and strongly fortified Adrianople and formed a large fleet of galleys. He thus cut off all supplies for Constantinople. His reign was a brief one of thirteen years, but was a constant march of triumphs. He defeated Sigismund of Hungary, and his German and French allies, on the Danube, with terrible slaughter. Ten thousand prisoners were put to death. The Turks had pushed out to the borders of Germany. But the incursion of a powerful horde of Mongols into Asia Minor called Amarauth in that direction and he suffered a great defeat at the hands of Timour or Tamerlane, their leader, and lost his life.

Mohammed I. succeeded to the throne in 1413, but his reign accomplished nothing of special note. Amaruth II. followed in 1421 and captured Saloniki from the Venetians and converted the churches into mosques. He renewed the war against the Hungarians and defeated Huniades, the self-styled champion of Christianity. The Greek rulers became alarmed for Constantinople. A strong alliance was formed between the Greek and Roman Churches and Hungary against the Turk. They united their armies to resist the common enemy, but were signally defeated at Varna in 1444. Again the Hungarians rallied in 1448 and again they were routed at Kassova by the furious enemy. From this time the Christian power succumbed to the South of the Danube and the Mohammedans were supreme.

Amaruth II. died in 1451, and was succeeded by Mahomet II. This youth inherited the ambition of his father, and his craftiness also. He caused his younger

brothers to be murdered to make himself supreme. He then directed his attention to the overthrow of the Grecian Empire, and was successful, and finally captured Constantinople, May 29th, 1453, with one hundred thousand troops; employing both ancient and modern artillery in the siege, which lasted some fifty days. The captive Greeks were made slaves, and the property was seized by the victors. But later a proclamation of amnesty to the Greeks was made, and they continued to reside in the city with the captors; and, indeed, filled high offices in the service of the Sultan. They have ever since been, next to the Turks, the most numerous portion of the population. Mahomet, with large armies, added Epirus and Albania to the Turkish dominions. He subdued the Crimea and captured Negropont, and also Trebizond, the last vestige of the Greek Empire; and Servia became a province. In 1456 he laid siege to Belgrade, but with only partial success; and the same may be said of his siege of Rhodes, which he did not, however, conduct in person. He crossed the Adriatic and captured Otranto, throwing all Italy into dismay. The Pope in vain called upon the nations to ally themselves against the victorious Turks. His victories were ended by his death, in 1481. The form of government of the Turkish Empire was elaborated in his reign; viziers, or ministers of state, were appointed, four in number, of whom the chief was called the grand vizier; kadiaskers, or generals of the army, became cabinet ministers; as also defterdars, or finance ministers, and nishandshis, or secretaries of state. These constituted, with the Sultan, the Court. He also instituted the body of the Ulema, or learned, including ministers of law and religion, professors and jurists; whose duty it was to teach the law out of the Koran, which governed both religion and jurisprudence; and these officers were paid by the state. The chief of these is the Mufti, who represents the Sultan in a spiritual capacity. But none of them can effect any change in the organic law, which is unalterably determined by the Koran. This body, as is the case too often with religious bodies having

political power, has generally proved obstructive, and retarded and opposed all progress or reform.

Bajazet II. succeeded to the throne in 1481. He was less warlike than his father, and merely maintained the territories which his predecessors had annexed. He was much troubled by internal dissensions and by his brother's rebellion. Constantinople was, in this reign, extensively damaged by earthquakes, which laid in ruins a considerable portion of the city. Russia, in 1492, sent her first ambassador to the Ottoman Court. In 1512, Selim I., by the aid of the Janissaries, compelled his father to abdicate, and it is said murdered him, and succeeded to the sway of empire. He was of a more warlike nature than his father, and again exciting the martial spirit of his people, he drove the Persians back to the Euphrates and Tigris. He defeated the Marmelukes, and conquered, in 1517, Egypt, Syria and Palestine, and annexed these countries to his domain. The Persians, though equally venerating the Koran, were of a different sect and often bitterly hostile to the Turkish Mahometans. The Persian campaign was, therefore, partly for territory and partly fanatical. The Persians were thoroughly routed, the more readily as they were unacquainted with artillery. The slaughter of enemies and captives in these wars was terrible. Selim was now the supreme head of Islam, or the church, and commander of the faithful. He enlarged the navy, and built store arsenals for its use. Several hundred thousand Jews, expelled from Spain fled to Turkey in this reign, and received its protection.

At Bajazet's death, in 1520, Soliman I., the law-giver, succeeded him, and in his long reign of forty-six years, the empire reached the height of its glory and power and the greatest expansion of its territory. Turkish superstition marked this ruler as a powerful and successful monarch, and the expectation seemed to be fulfilled. He selected Belgrade and Rhodes, the only two points which had succeeded in foiling Turkish ambition, as the object of his attack. The former, though one of the strongest fortresses in Europe, suc-

cumbed, and the garrison was slaughtered. Rhodes, the stronghold of the western nations in the Mediterranean and the key to the Dardanelles, Asia Minor, Syria, and Egypt, soon after surrendered. It added greatly to Turkish power and prestige. The mastery of the Bosphorous placed all commerce on the Black Sea in the hands of the Turks. It gave them, also, the control of the traffic with China and the Indies, which then came to the Caspian and Black Seas. Soliman restricted all commerce on these seas to Turkish subjects; but a new route had by this time been found by way of Cape Horn. He appointed Barbarossa, a pirate, high admiral; and under his command the navy ravaged the shores of Italy, Spain, and other countries, and captured Algiers, Tunis, and Tripoli, but failed at Malta.

In 1525 the first French Ambassador was received at the Ottoman Court. He was despatched to secure the assistance of Turkey against Austria. An alliance was formed and Soliman marched his forces across the Danube. His march was one continued triumph. Hungary was completely defeated and impoverished, and Austria became the object of attack. The huge Turkish army, burning and destroying all before it, reached Vienna on the 27th September, 1529. They had 400 pieces of artillery with them. They invested the city and made many breaches in the walls. But lack of provisions compelled them to fall back. The result of this campaign was the annexation of the greater part of Hungary to the Turkish dominions. A treaty of peace was concluded with Austria. Another Persian campaign was planned and successfully carried out, all the leading places falling into the hands of the invaders. Treaties of commerce were for the first time entered into with foreign nations by the Sultan Soliman. In 1566 he once more led a force, larger than ever before, across the Danube, and captured Szigeth, a fortified city. But sudden death put an end to the campaigns and ambitious projects of one of the ablest of Turkish rulers. Soliman, in the midst of all his campaigns,

found time to beautify his capital, and many extensive buildings were erected in his reign. Education also was fostered, and his age is accounted one of the most brilliant in Turkish literature. He fortified the Dardanelles, rebuilt the walls of Jerusalem and erected several beautiful mosques.

Selim II. succeeded him in 1566. A treaty of peace was now made with Austria, which left the greater part of Hungary in Turkish possession, and by which Austria paid tribute for the remainder. In 1570 conquests were made in Arabia, and Cyprus was wrested from the Venetians. A large Turkish fleet was destroyed by the combined Spanish and Venetian navies, in 1572, at Lepanto. But the loss was rapidly repaired, and two years later Tunis was captured from Spain.

The Turkish Empire was now at the very height of its glory and power; a terror to all the nations of Europe and the undisputed master of the east. A succession of valiant and able Sultans had built up a nation second to none of that age, all powerful by land, and masters of the Mediterranean, Black, and Caspian Seas. Their dominions included all Asia Minor, Armenia, Georgia, Mesopotamia, Syria, Cyprus, Daghistan, Kurdistan, and most of Arabia, in Asia; in Africa, Egypt, Tunis, Algiers and Tripoli; and in Europe, Turkey, as at present bounded, Greece, and most of Hungary; also the Crimea, Wallachia, Transylvania, Moldavia, and Ragusa, as dependencies. They occupied a favorable location, with unsurpassed climate, and a capital commanding access to three continents and controlling three seas.

But from this time their power commenced to wane. Feeble rulers succeeded; domestic dissensions weakened their power for foreign aggression; selfish, rapacious, and conspiring subordinates curtailed the hitherto supreme power of the Sultans; and an insubordinate army thwarted their plans and often held them in actual subjection. The people sank into effeminacy, ignorance and slavery; and while other portions of Europe were making rapid strides in the arts of peace and war, the

Ottoman government remained stationary and inactive. Pride and conceit characterized all their dealings with foreign nations. Revolts of janissaries and pachas became numerous and dangerous. Murders and assassinations were frequent, and this means was habitually resorted to for removing a hated sultan or governor.

Amaruth III., a weak ruler, succeeded to the throne in 1574. During twenty-one years of his sway the only event of note was a purposeless war with Persia. From 1595 to 1603, Mahomet III. ruled without the occurrence of any remarkable event. The reign of Achmet I., from 1603 to 1617 was marked with reverses. The Persians, always anxious to recuperate their fallen fortunes, with a reorganized army and the assistance of artillery, defeated the Turkish army in 1605, and recovered many of their provinces. The Turks were also unsuccessful in Hungary; Austria ceased to pay tribute, and the ruler of that country was for the first time recognized as an equal by the Turkish sultan.

Mustapha I. reigned but one year, and was followed, in 1618, by Othman II., who, however, was soon deposed and assassinated by the janissaries. In 1622 Amaruth IV. succeeded in his minority. Disasters followed thick and fast. Bagdad was taken by the Persians; the Black sea towns were pillaged by Cossacks, and the Crimea revolted. The Turks, aware that an effort must be made to stay these disasters, marched into Persia, and after great atrocities recovered Bagdad, and put the garrison to the sword. Amaruth died in 1640, and was succeeded by Ibrihim I., who was assassinated in 1648, and followed by Mahomet IV., a child, under his grandmother's guardianship. Great confusion followed. Bands of outlaws plundered the villages, and pirates scoured the seas. Grand viziers succeeded each other and were in turn deposed in rapid succession, until Ahmed Kiu-prili, more vigorous than the rest, restored partial tranquillity. Trouble breaking out in Candia, he subdued the island, and also the city, after a siege of nearly three years, in 1669. A war with Poland followed, in which the Turks were defeated by the famous John Sobieski.

Kiuprili was an able statesman and patron of literature, and held the grand viziership for seventeen years. Under him the office of dragoman was instituted for the purpose of translating foreign state papers; the Turks being forbidden by Mahometan law from learning any infidel language, the office was generally filled by Greeks, and subsequently came to be held in high estimation as a cabinet office.

In the year 1682 war again broke out with Austria and the second siege of Vienna occurred in July 1683. The besieging army was immense, while the garrison numbered only 20,000 men, and suffered from the scanty supply of provisions. Fierce attacks were made by the Turks in their determination to carry the place by storm at any loss of life, and the walls were breached and blown up by mines in many places. Still the garrison held out awaiting the arrival of promised reinforcements. The attacks were incessant and the loss of life on both sides was great. The Turks were famous for conducting sieges, and used artillery, hot shot, and all the improved appliances. Their cavalry, meanwhile, scoured the surrounding country and scattered desolation in their train. So fierce was the attack that Turkish standards were actually planted on the ramparts and the garrison was about to surrender. At this moment the Polish army, allied to the Austrians, arrived upon the field under the command of Sobieski, and immediately made a furious assault. The Turks were routed and fled, abandoning artillery, baggage and wounded. This battle revealed the weakness of the Turks when opposed by brave and disciplined troops. It relieved western Europe of a load of anxiety, and was the last occasion on which the Turks appeared formidable in Central Europe. They suffered several defeats while retreating, and as a result of this disastrous campaign, lost most of Hungary and the Morea.

The Sultan, Mohammed IV., was deposed in 1687, and succeeded in turn by Soliman II., who only reigned the brief term of four years; Achmet II., four years; and Mustapha II., eight years. These reigns were

remarkable for nothing but loss of territory and gradual decline of power and importance. Russia was now rising into prominence as a military nation under Peter I., who much improved the discipline of his forces, and established a flotilla upon the rivers and seas. In 1695 he declared war with Turkey, and captured Azoff, a strong position at the mouth of the Don. In a war with Austria, the Turks were defeated by Eugene, at Zenta, and lost Transylvania and more of Hungary, and were compelled to sue for peace.

Achmet III. ascended the throne in 1703, and obtained partial successes over the Russians, who had advanced too far from their base and supplies. But in a war with the German forces the Turks were again worsted and lost the remainder of Hungary, which was annexed to Austria. Further reverses in a campaign against Persia led to the deposition of Achmet, who was held as a state prisoner by the janissaries. This reign is remarkable for the fact that the printing press, which had long been in use in Western Europe, but of which the introduction into Turkey had been bitterly opposed, was permitted to be used in Constantinople upon all books except the Koran and religious works; yet so indolent and apathetic were the people that for fifty years only about forty separate works were issued. The gradual decline of Turkey was largely owing to the feebleness and growing effeminacy of her rulers, and to domestic discord and dissensions. The conduct of the armies was now entrusted to court favorites, the Sultans remaining quietly at home, intent upon nothing but pleasure and self-gratification. A degenerate stock had succeeded the early warlike rulers, who always commanded in person and were ever found in the thickest of the fight.

Under these weak Sultans the governors of provinces became more and more independent, and less devoted to the interests of the empire. They used their positions for self-enrichment, and public offices were openly sold to the highest bidders. The administration of domestic affairs became corrupt and extortionary, and the dealings

with foreign powers grew timid and vacillating. General ignorance, slavishness, and bigotry characterized the masses of the people.

Mahmoud I. reigned from 1730 to 1754, and during this time desultory conflicts took place with Russia and Austria without important results to any party, though the Russians won several victories. From 1754 to 1757 Othman III. held a brief term of power. In 1757 Mustapha III succeeded him. The Turks allied themselves with Poland in her war against Russia in 1768, and in the engagements which followed the successes of Russia, under Romanzow, were complete and decisive. They conquered all the country between the Dnieper and the Danube. They also took possession of the Crimea, by which name was then known, not merely the Peninsula proper, but an indefinite extent of country behind it, and which had long been a dependency of Turkey and a faithful ally in war. A Russian fleet sailed from the Baltic to the Mediterranean, and in a fierce engagement nearly annihilated the Turkish fleet of over thirty vessels, and remained master of the waters adjacent to Turkey. The situation of the latter country had now become desperate. Numerous Pachas in Asia declared their independence of the Porte; and to add to the general discomfiture, an extensive plague raged throughout the empire.

Mustapha III died in 1774 and was succeeded by Abdul Hamet I., his brother. The war with Russia still continued, and the Turkish army being badly defeated by the Russians, under Kamenski, the Porte was forced to agree to an ignominious treaty of peace, by which they surrendered to Russia all the territory north of the river Borg, which now became the Turkish boundary. The fortresses in the Crimea were also given up, and to Russia was conceded the right to navigate the Dardanelles and all the adjacent seas. The Porte pledged itself to protect its Christian population and to Russia was given considerable control in matters relating to the Greek Church. The independence of the Crimea was recognized for the first time, which dissolved a con-

nection of three hundred years and greatly weakened the Turkish power. Nine years later the whole Crimea was annexed to Russia.

In 1787 Turkey again declared war against Russia, and a conflict, chiefly maritime, followed, in which victory uniformly favored the Russians. In 1789 Abdul Hamid died, and left the throne to Selim III., with a ruinous war as a legacy. The Russians, under Suwarrow, crossed the Danube, captured Ismail, and occupied the surrounding country. Driven by repeated disasters, the Turks again sued for peace, and ceded to the Russians all the territory as far as the Dniester River, including many fortified towns and citadels. Urged by defeats and internal disorganization, the Sultan feebly attempted some measures of reform in the army, the administration, and the condition of the people. These long-delayed improvements were much needed, but were fought at every step by this bigoted and indolent people. He attempted to remodel the army, so as to conform it to the armies of other European countries. He attempted also to improve the condition of the people, and of their cities and towns. But Selim was too weak-minded for the troublous times which were about to follow. Napoleon had invaded Egypt, and was carrying all before him; and, instigated by Russia, Great Britain, and other nations, Turkey declared war against France, on the 1st of September, 1798, and joined the allies. The singular spectacle was now witnessed of the joint action of the fleets of Russia and Turkey, which had so lately been pitted against each other in mortal strife. This alliance, however, was too unnatural to last; and when peace was made with France in 1801, two conflicting parties appeared in Turkey, the one favorable to France, and the other to Russia. Napoleon compelled Turkey to be friendly by threats of invasion; and when Russia became aggressive and occupied Moldavia and Wallachia, the old hostility broke out anew, and war was declared with that power in September, 1806. The weakness of the Ottoman Empire was now apparent. Russia made rapid advances

and the English fleet forced the passage of the Dardanelles. The janissaries, rendered furious by the army reforms, which lessened their power and importance, rose in open rebellion, and after considerable civil strife and the capture of many strongholds, dethroned and afterwards assassinated Selim. This act was sanctioned by the Mufti, or high religious dignitary, who declared that by his attempted reforms, contrary to the teachings of the Koran, that ruler had forfeited all right to reign. The disasters which had followed the army rendered the populace impatient and eager for a change. Insurrection had broken out in Arabia also, where the Wahebites, so called from Waheb, their leader, though Mahometans, differed essentially in doctrine from the Turks, and had declared their independence. They captured nearly all the fortified places, and finally Mecca also surrendered in 1803, after a long siege. In the following year Medina also fell into the hands of the revolutionists, and Arabia was for a time lost to the Turkish crown.

In this dark hour of his country's history, Mustapha IV. came to the throne in 1807. Nominated by the janissaries, he was completely their tool, and immediately repealed all the reforms of his predecessor. The new army was disbanded and its leaders slain. But the misfortunes continued. The Turkish fleet was entirely destroyed by the Russians at Lemnos, and after this disaster the Pasha Bairaktar, a bold and resolute man, though illiterate, determined to seize the capitol and effect a thorough reform in the military system of the empire. He therefore attacked and defeated the troops of the capitol with his Albanian forces, and captured the city. The slaughter in Constantinople during the civil struggle was fearful to contemplate. Each man's hand was raised against his neighbor. Mustapha, to prevent his own deposition, caused the former Sultan, Selim, to be murdered, and endeavored to assassinate also his brother Mahmoud, that he might be the sole surviving descendant of Othman. This purpose, however, was foiled by a slave, who secreted the doomed man in the palace. Mustapha was then deposed in 1808,

after only one year's reign, and Mahmoud II. was placed upon the throne. Bairaktar, now grand vizier, endeavored to restore the new army system and organization, but the janissaries, the bitterest foes of progress, and opposed to any change which lessened their privileges and importance, rebelled, and the vizier paid the penalty of his temerity with his life. Mahmoud, now left alone, made peace with England in 1809, but continued with vigor the war with Russia, which power had advanced its army to the passes of the Balkan, and now again put forward the claim to be the protector of all the subjects of the Porte professing the Greek religion. This claim being resisted by Turkey, the Czar proceeded to occupy the Danubian principalities. The outlook was now extremely dark for the Turks. An alliance was formed between France and Russia, by which, amongst other things, the spoliation of Turkey was agreed upon. But this agreement was of short duration, as Napoleon could brook no hampering alliances. But so urgent became the necessity of quelling domestic insurrection, that Mahmoud concluded a treaty of peace with Russia at Bucharest, ceding all those portions of Moldavia and Bessarabia lying beyond the Pruth; together with the fortresses on the Dniester and at the mouths of the Danube. Servia, Greece and Egypt were all in rebellion. A treaty with the first named dependency in 1815, conceded to the people of that province the administration of their local government, with a prince of their own choosing, but acknowledging the supremacy of Turkey. In Greece the insurrectionists, under the Pasha Ali, a vigorous but brutal man, defied the armies of Turkey for upwards of two years, when they were finally subdued. But the Turks and Greeks could never amalgamate into one nation; the relation of conquerors and conquered could never be forgotten; and in 1821 the Greek revolution broke out with all its horrors. The most vindictive measures, accompanied by the most violent excesses, were instituted against the Greeks in Constantinople and other Turkish cities. Men, women and children were murdered or sold into slavery.

The wildest fanaticism raged. The Greek bishops were assassinated in cold blood. The inhabitants of every town captured by the Turks were slaughtered, and the whole war was a succession of atrocities. Plunder, devastation and murder were the rule of the campaign, and the plan of extermination was adopted. On the 27th of January, 1822, Greece declared her complete independence of the Porte, and slavery was abolished. It was in this campaign that Marco Bozzaris and Ypsilanti signalised themselves in the struggle for liberty; and Byron sacrificed his life in behalf of the Greeks in 1824. For six years the unequal contest continued, yet the Turks were unable to subdue the determined revolutionists. At last the contest became so destructive and cruel that foreign nations felt compelled to interfere, and a treaty was formed in July, 1827, between France, Great Britain and Russia for the express purpose of putting an end to this desultory struggle. As Turkey, with characteristic arrogance, refused to accede to any terms, or listen to any foreign intervention, the joint fleets of the three powers sailed for the Mediterranean, and attacked and destroyed, on the 21st of October, the combined Turkish and Egyptian fleets, under Ibrihim Pasha, at Navarino, after an engagement lasting four hours. In retaliation, the Ottoman power seized all foreign ships in their waters, and enforced a general conscription to fill up the depleted ranks of their army. They firmly refused to acknowledge the independence of Greece, and demanded an indemnity for the destruction of their fleet and the insult to their flag. As it now became necessary for the allies to employ force, a French army was thrown into the Morea, and the Turks were compelled to evacuate the peninsula, and to recognize by treaty the independence of Greece. By this unfortunate campaign not only was Greece lost to Turkey, but also the adjacent islands, which had largely supplied their fleet with sailors. Their fleet itself was annihilated, and their naval power and control of the neighboring seas were destroyed. This was considered by the Turks to be the severest loss they had as yet

sustained, and the most humiliating disaster of their whole history.

So far as France and England were concerned this virtually ended the contest. But Russia still continued hostilities. Never was nation more poorly prepared for a struggle with a gigantic foe than Turkey at this hour. Her navy was destroyed, her troops consisted for the most part of raw levies, and she was weakened by internal dissensions and difficulties. Russia controlled the Black Sea with a powerful fleet, and was pouring down an immense army upon her. Still the Sultan mustered in new recruits from every quarter, and entered upon the campaign. Its result was disastrous. Varna was taken by the Russians; the Balkan was crossed by their troops, and the capitol threatened. Turkey was forced to sue for peace, and to surrender large territories near the Caucasus and several fortresses on the Black Sea; and, further, to pay a money indemnity for the war expenses. Several important strongholds in Asia were also ceded to Russia, and further guarantees given for the semi-independence of Servia, Wallachia and Moldavia. This treaty was executed in 1827.

Meanwhile the constant wish of Mahmoud had been to carry out the reforms inaugurated by his former grand vizier Bairaktar, and which had been the means of bringing himself to the throne. The janissaries were the principal obstacles in the way, and he determined to crush them. In the capital they were all powerful, being thoroughly armed and organized. Mahmoud resolved to appeal to the patriotism of the people. He unfurled the sacred standard of the empire, which was popularly supposed to have been the banner carried by the prophet himself, and which was only displayed upon occasions of great emergency, and had not been seen by the populace for a generation. The people rallied to his support around the sacred flag. A force was formed from these recruits, artillery was obtained, and the attack upon the janissaries in the city commenced. A day of terrible civil conflict with immense slaughter ended in their entire destruction, and the

corps was entirely abolished. The principal and most dangerous opponents of reform being now removed, Mahmoud proceeded to reorganize the army on the European basis. Pants and frock-coats were substituted for the loose flowing robes and bloomer costumes of former times, and a red cap took the place of the turban. In training also the troops were compelled to conform to modern usage. Stern measures were resorted to, and disaffection and treason were vindictively repressed. Even the haughty order of the Ulema were compelled to adopt a more modern habit. These and other measures of internal reform were vigorously enforced. The new levies were mostly youths devoid of military experience, but had three important elements of military material, implicit obedience, enthusiasm, and temperance.

Hardly was the war with Russia closed when a new difficulty from an unexpected quarter menaced the unfortunate Mahmoud. Mehemet Ali, an able and ambitious soldier, who had distinguished himself in the campaigns against Napoleon and had risen from the ranks, was made pasha of Egypt by the sultan, and employed in suppressing the insurrection of the Wahebites in Persia, of which we have already made mention. In this service he had been uniformly successful. He recovered Medina in 1812, and Mecca in the following year; and in the final battle of the campaign he offered five dollars for each head of his Persian foes which was brought before him, and it is said that over six thousand of these ghastly trophies were piled up near his tent. The Wahebite insurrection was completely suppressed in 1816, and the authority of the Porte re-established. Mehemet Ali had now established his reputation as a brave leader, and was made viceroy of all Egypt. During the long continued insurrection of Greece, moreover, he had lent effective aid, both with his army and fleet, to the Ottoman Government. But he was no less ambitious than brave and resolute, and immediately began to use his newly acquired power for the furtherance of his own designs. For this purpose he

availed himself of force, reform, and intrigue. As an example of his craftiness and unscrupulousness it may be mentioned that it became necessary for the furtherance of his purpose to extirpate the Mamelukes, who were devoted to the Sultan. The chiefs of these, with their retinues, were accordingly invited to a grand festival, where they were seized and beheaded and their forces destroyed. Free from many Turkish prejudices, his troops were armed, equipped, and drilled after European fashions. He designed to convert Egypt into a distinct and independent kingdom, and found a dynasty of his own. In 1832, without consulting the Sultan, he sent a powerful army, commanded by his son, into Syria, assisted by a large fleet. The object of this attack was to subject that country that he might possess himself of its troops, as well as its stores of coal and iron. He soon took possession of all the strong places. Mahmoud, in vain, issued orders commanding him to retire. Mehemet was well aware that after the disastrous Russian and Grecian campaigns the Turkish government was in no position to enforce its decrees. Emboldened by success he determined to march his forces against Constantinople, the capital of the empire. He defeated the Grand Vizier on the 21st December, 1832, on the plain of Koniah, which left the way open, with no force before him capable of opposing his march. His army reached Bursa, only three days march from the Bosphorus.

The position of Mahmoud was critical in the extreme. He was unable to oppose the Egyptian army, and many adherents of the old system still existed who bitterly opposed his reforms and welcomed the Egyptian leader as the opponent of those who had inaugurated these heretical innovations. In this crisis he called for the assistance of the most inveterate foe Turkey had ever known, Russia. The fleet of that power was thrown into the Bosphorus and an army was placed on the Asiatic shore, and as a compensation certain concessions were made to the Russians in relation to the navigation of the Dardanelles. Mehemet remained in pos-

session of the vice royalty of Egypt with Syria added to his domains.

A short interval of peace succeeded; of such peace, that is, as the Ottoman government is able to boast. Hordes of outlaws constantly interrupted the peaceful pursuits of agriculture and commerce; and marauding gangs infested the country and rendered life insecure. Against these lawless bodies Mahmoud's government directed its efforts, and established a police system for the capital and larger towns. They attempted to establish some law and order and to reform the sanguinary habits of the populace. The power of the pashas was abridged and governors of provinces appointed to adjudicate in civil cases. Some roads were built and a newspaper established, and architecture was somewhat improved; but the arts and manufactures generally were at a very low ebb. The Sultan ventured so far as to circulate portraits of himself, and to establish military bands, although any representation of the human form and the use of music are distinctly forbidden by the Koran. Further reforms on the part of this aggressive ruler were cut off by his death, which happened July 2nd, 1839.

Abdul Medjid succeeded his father on the throne, at seventeen years of age. Wholly inexperienced in the affairs of government, the prospect was poor of him effecting any improvement in the decaying fortunes of the empire. He had scarcely been inaugurated when intelligence came that Egypt, temporarily pacified, was again in insurrection, and shortly after the Turkish army was totally defeated by the forces of Mehemet Ali at Nissib, near the Euphrates. To this disaster was added the defection of the Turkish admiral, who went over with his fleet to the Egyptian side. The complete overthrow of the Ottoman empire seemed now to be imminent from its own inherent rottenness. But the jealousy of the various European powers, each one fearful that some other would get undue advantage by the division of Turkey, caused them to interfere to prop up the tottering fabric. By

a treaty signed at London on the 15th July, 1839, by all the principal powers of Europe, except France, the vexed question was staved off for a few years. Mehemet Ali was given by this treaty the hereditary government of Egypt, and in addition the pashalic of Acre. That ambitious and determined potentate refused the offered terms; in consequence of which the allied fleets bombarded his fortified towns along the coast of Syria, including Beyrout, Saide, and St. Jean d'Acre. These places having fallen, the Egyptians abandoned Syria. Terms of peace were then agreed upon by which the vice-royalty of Egypt was confirmed to Mehemet Ali and his lineal descendents as rulers; they to pay an annual tribute to the Ottoman government and to maintain the laws of the empire.

A reform, forced upon the Turkish despotism by the united representatives of foreign powers, was now decreed, by which all foreigners of whatever creed were to be allowed freedom of worship equally with Mahometans. This step was bitterly opposed by the more fanatical of the Turks, and many cases of insult and attack upon Christians followed. But although the decree was issued the government was powerless to carry it into effect except in Constantinople; and in other places it remained a dead letter upon the statute books. Another decree was issued by which all taxes were to be paid by the different pashalics to persons delegated to receive them direct from the central government. The result of this edict has been the iniquitous system of farming out the taxes and selling privileges to collect them in the different districts to the highest bidders; just as toll gates are sold out but with this distinction, that the tolls at the gates are uniformly fixed, while in the Turkish empire the tolls are fixed by the avarice and cupidity of the tax-gatherer, and the per centage is often from one quarter to one half of the whole fruits of labor.

In 1841, all the great powers of Europe joined in agreeing to the rule which closed the Dardanelles to the ships of war of all the powers. The boundaries between Turkey and Persia, long in dispute, were

adjusted in this reign, to the satisfaction of each. The Ottoman empire took no part in the struggle of Hungary against Austria, in 1848, although generally sympathizing with the Hungarians. In 1850 a further attempt was made to enforce the laws allowing free religious worship, and the position of foreign Christians and Jews was somewhat improved. Nominally all religions are free and on a par, but the bitter and ungovernable bigotry of the ignorant populace interferes in a great measure with free religious worship and renders the edicts of the government nugatory. Portions of the empire continued to be much troubled by the violent, lawless and predatory tribes of Arabs. So scattered is the Turkish realm, and so little within the control of law and order are the savage tribes which constitute a large portion of its population, that anything approaching to a reign of peace, progress, or prosperity within the confines of that unfortunate country is an impossibility.

In the year 1853, it became evident that the general peace of Europe, which had remained undisturbed since 1815, would be again disturbed. The trouble which led to the conflict known as the Crimean War arose from so slight a question as the possession of the keys of certain resorts of pilgrims, the churches, sepulchres and holy places in Palestine, by the rival claimants of the Greek and Latin Churches. It was a question of precedence and privilege. Russia, as the head of the Greek Church, supported that body, while France, as the professed protector of Catholic interests in the East, supported the Latin priests. At the same time Russia again put forward the claim, by virtue of the treaty of Kainardji in 1774, to exercise a protectorate over the Greek or orthodox Christians within the realms of the Sultan. The Turks were placed in a position of great perplexity. France moved a fleet from Toulon to Greek waters and stationed a war ship in the Dardanelles in defiance of the treaty, to influence the Turks. Russia, on the other hand, sent Menschikoff as a special ambassador to Constantinople with a threatening ultimatum in case the Russian demands

were not complied with. An unpleasant dilemma was presented to Turkey. It was evident that she was being used as a mere cat's paw to gratify the ambitious projects, the jealousies and fears of three or four powerful nations. So weak had she become and so low reduced in the European system, that her views of any question at issue were considered of no weight and wholly ignored. It became simply a question of the stand which other nations were prepared to take upon any question which might arise. The immediate dismemberment of the Turkish empire, then and there, would have followed but for the jealousies of rival nations.

Finally the Turkish government, urged by France, decided to refuse the Russian demands. The immediate result of this action of the Turkish cabinet was the crossing of the Pruth by two divisions of the Russian army, and the occupation of the Danubian principalities of Wallachea and Moldavia, as a guarantee for the concession of the Russian demands. It was construed as an act of hostility by the Turkish government, and caused great excitement. Turkey, however, was ill-prepared for war and preferred to treat with Russia. But it suited the purposes of France and England, who had already placed their fleets in Besika bay near the straits of the Dardanelles, that the Turks should not yield to the Russian demands; although their representatives at the Vienna conference which followed, were forced to acknowledge that Russia had good grounds of complaint, and that the condition of the Christian population of Turkey was becoming intolerable. They warned the Ottoman government that a continuation of such atrocious treatment would goad the Christians to revolt, numbering as they did, eight to one of the Musselman population in Europe.

Turkey rejected all demands, and as Russia refused to withdraw them, or to recall her troops, Turkey declared war on the 5th October, 1853, which gage of battle was promptly accepted by Russia. On the 14th of the same month the allied fleets of France, England, Sardinia, and Turkey, entered the Dardanelles. To-

wards the end of the same month the Turkish army crossed the Danube at several points, under the leadership of Omar Pacha, a Christian renegade, whose real name was Lattas. Several conflicts between small bodies of troops followed without decisive results. At this juncture the Russian Admiral, on the Black Sea, learned that an Ottoman fleet of a dozen sail had entered the Turkish harbor of Sinope; he immediately sailed thither with nine vessels and destroyed the entire fleet, together with 4,000 troops. France now (1854), dispatched a land force to Turkey, under command of Marshal St. Arnaud, the two divisions of their forces being commanded respectively by generals Canrobert and Bosquet. The English forces were under the command of Lord Raglan. These troops landed first at Gallipoli, at the entrance to the Sea of the Marmora. They first devoted their attention to fortifying the Peninsula to prevent a Russian attack upon Constantinople; after which they were moved to the Bosphorus, the British forces being encamped on the eastern side, and the French near Constantinople. Subsequently they were moved to the town of Varna, on the Black Sea. Here the allied French and English forces, numbering 50,000 men, were being rapidly thinned by disease; the climate was very severe upon the troops. Cholera broke out amongst them, and, to add to their trial, the town was nearly destroyed by fire, which left them shelterless. An ineffectual cavalry expedition, under Lord Cardigan, had been the only movement thus far, and the troops were despondent; in consequence of all these discouragements, it was determined to move them at once to the Black Sea. They were therefore embarked on the 8th of September, 1854, and on the 13th 40,000 were landed near Eupatoria, north of Sebastopol, on Russian soil. On the 19th they began their march to Sebastopol. But the mismanagement was frightful; all the English tents were found to be stowed away on shipboard, and the troops were forced to sleep without shelter; the consequent depletion of the ranks from sickness was fearful.

Meanwhile the Russian and Turkish forces were engaged in struggles on the Danube. The Russians crossed the river and occupied several Turkish forts and laid siege to Silistria. Subsequently the Danubian territory was occupied by the neutral forces of Austria, with their head-quarters at Bucharest, by agreement with the allies. The campaign of the summer of 1854, on Turkish territory, ended in the utter discomfiture of the Turks. In July the Russians advanced towards Kars and attacked the Ottoman forces, numbering 50,000 men, but very badly officered; the result of the engagement being the defeat of the Turks with heavy loss. A few days after they were again routed and fled behind the walls of Kars. During the summer of 1854 the allied fleets of France and England sailed for the Baltic Sea for the purpose of reducing Cronstadt, an immense Russian fortress, which practically gave them the control of the waters of that sea. A successful attack was, however, found to be impracticable and the idea abandoned. Another ineffectual attack was made on Solovetski, on the White Sea; but some small coast villages were destroyed. An attack on the fortifications of Sweaborg in the following year was also unsuccessful. The naval campaign of the allies in the north was, upon the whole, a failure.

On the 20th September, 1854, the fleets of Great Britain and France took up their position off the mouth of the Alma. The slope bristled in every direction with Russian artillery. Under cover of the guns of the fleets the allied troops attacked the position and succeeded in carrying it, but with the heavy loss of 4,000 men. On the 23rd the forces pushed on towards the northern face of Sebastopol, intending to make an attack on that side. But so furious was the Russian fire upon both troops and ships that they were compelled to retire, and the proposed attack in that direction was reluctantly abandoned, leaving, as it did, the road clear to the Russians to renew their supplies. Marshal St. Arnaud, at this time, resigned the command of the French forces to Marshal Canrobert, and

died on his way back to Constantinople. On the 27th of September the allied forces took up their position in the valley to the north of Balaklava, the new point of attack. For three weeks both sides were engaged in getting batteries in position, in building earthworks and mounting guns. Within the walls of Sebastopol the activity could be seen by the allies; even the women and children assisting, so weak was the force. On the 17th October a furious bombardment began on both sides: the allied fleets participating. Those ships which were of light enough draft to approach close under the batteries escaped serious injury; many of the others were badly damaged by the Russian fire. The fire of the fleet did little damage to the forts. The Russians planned an attack on the field, designing thus to place the allied forces between two fires. This was carried out on the 25th October, and on the same day the British cavalry foolishly advanced under a deadly fire and was nearly annihilated. Early in November the Russians received reinforcements, and on the 5th of that month the battle of Inkerman was fought, in which the losses on both sides were great. Both sides claimed the victory; nothing decisive having been accomplished by either side. On the 14th November a terrific storm burst over the lake, destroying a number of transports and supply ships, and leaving the allied troops deprived of many of the necessaries for their health and comfort in the field. A few war ships were also destroyed, the storm lasting four days.

From this time, the Russians attempted scarcely any active operations against Balaklava. Both sides were now waiting for reinforcements; and the allies had to struggle with the stern difficulties of a Crimean winter, aggravated a thousand fold by wretched mismanagement and miserable want. The troops were worn down with cholera, dysentery, and fever; the commissariat was in a hopeless state of confusion, officers and men were without baggage, clothing and food, while traders at Constantinople were openly boasting of the enormous gains which they had made

at their expense. The sufferings of the French were also great: but French soldiers are always more capable of helping themselves, while the English always needed some one to cook for them, and, as it was said, almost to put the food into their mouths. Again the latter paid exorbitant prices at the will of the peasants whose goods they bought: the former took what was to be had, laying down a price which, after fair consideration, was judged to be sufficient. In addition to this, the roads about Balaklava were in a hopeless and impracticable condition, while the French had been enabled, from having men to spare, to construct good roads over the whole ground which they occupied. The medical department was scarcely more satisfactory; the surgeons were indefatigable, but they were without the most necessary resources and appliances, and the disorder was almost greater at Constantinople than it was at Balaklava. This horrible state of things was in some degree remedied by the self-sacrificing devotion of some English ladies who, under Miss Florence Nightingale, went out for the purpose of tending the sick and wounded in the hospitals at Scutari; and by their aid a very great improvement was immediately effected in the condition of the troops.

But although the siege of Sebastopol was practically suspended, the Russians were not idle; they scarped the ground in front of their batteries, threw up earthworks wherever they were needed, and enormously strengthened the whole fortifications of the city. When the siege began, it was comparatively defenceless; before the year had ended, it was almost impregnable: and this strength was owing mainly to the fact that these new works were not of stone but of earth, mounted with batteries of tremendous power. Perhaps the Russians were right in saying that history furnished few instances in which defences run up in a few months were maintained for nearly a year against all the appliances of the most skillful warfare of modern times.

On the 23rd of March, 1855, it became publicly known that the Kingdom of Sardinia had joined the allied forces. The object of this move on the part of Sardinia was to gain the assistance of France in the then impending struggle for Italian unity. By the terms of the treaty, Sardinia engaged to furnish 15,000 men, and was to receive a loan of £1,000,000 from the British government.

In March, 1855, another effort was made to put an end to the war by a conference at Vienna; pending which the emperor of Russia died. But all hopes of peace were dissipated by the publication of a manifesto by his son and successor, in which he expressed his determination to carry out the plans of his father, and vigorously prosecute the war.

On the 9th of March, 1855, the Russians made a sortie and captured some small hills, upon which they raised a redoubt and sunk rifle-pits. From this position the French forces made an ineffectual attempt to dislodge them, as they were found to do great execution upon the allied troops. In May of this year general Pelissier assumed command of the French forces, and soon after they took possession of a strong position in front of the central bastion of the Russian fort. Expeditions were sent out by the allies to capture the neighboring towns, but they were mostly found deserted and burned by the Russians themselves.

A general assault was ordered for the 17th of June upon the Russian position, and a tremendous fire from the guns inaugurated it; but it ended in the complete repulse of the allied troops. Prince Gortschakoff issued an exulting order, congratulating the troops upon their success. This repulse, with care and sickness, so pressed upon Lord Raglan that he died on the 28th of June, and general Simpson succeeded him in command. As sickness and disease were making havoc with the troops, it was determined to make another general assault on the 8th of September, at midday, while the Russian forces were at dinner. The agreement was that the French should storm the Malakoff, and when this

was successfully accomplished, the English were to seize the Redan. The French were successful at every point of their attack, but the English completely failed through defective arrangements, which led to inextricable confusion. But it now became clear to the Russians that, as there was no means of obtaining supplies and reinforcements, the city could not longer be held with safety. During the night which followed they blew up the forts and destroyed everything which could be of value to the allies, and, in good order and without loss of men, evacuated Sebastopol. On the morrow the allies entered to find a heap of ruins. Gortschakoff issued an address to the troops, complimenting them on their courage and endurance throughout the siege.

On the 10th of November General Simpson resigned the command of the army to sir William Codrington. Attacks were made by the fleets on some unimportant coast towns, which, however, were found to be mostly abandoned and the supplies destroyed by the Russians.

Meanwhile, the condition of the Turkish troops, under the English general Williams, besieged in the town of Kars, was deplorable. Their pay was in arrears for a year and a half; they were scantily supplied with provisions and clothing; and were hard pressed by the Russian forces under Mouravieff. An assault was made on the town on the 29th of September by the Russians, which resulted in great loss on both sides. So closely were they besieged that assistance from the outside was impossible. Famine stared them in the face; the struggle could no longer be continued, and General Williams accordingly surrendered, giving up the town and war materials uninjured; the prisoners of war binding themselves not to serve again during the continuance of the war. General Williams and the other British officers were taken prisoners to Russia. Thus the whole army of Turkey had vanished like a shadow.

Thus ended the Crimean War. All parties were tired of the struggle, and negotiations for peace were commenced in December, 1855, and at a conference which followed in Paris, in February, 1856, an armistice

was agreed upon. A treaty of peace soon followed, by the terms of which Turkey bound herself to protect her Christian subjects in all their rights, and guaranteed them perfect religious freedom, and to redress the evils and abuses of her government. The mouths of the Danube were to be freely opened to navigation. The principalities of the country were to enjoy all the privileges and immunities previously enjoyed, and which were now to be guaranteed to them by the contracting powers. The Black Sea was to be closed to the warships of all foreign nations; and neither Russia nor Turkey was to establish any military-maritime arsenals on that sea. The allies evacuated the Crimea on the 12th of July, 1856.

The results of this war were immense treasures expended by Great Britain and France, the sacrifice of thousands of lives and the destruction of vast quantities of property, while nothing whatever was accomplished in settling the vexed question of the status of Turkey. So far as the stipulations contained in the treaty of peace were concerned, they proved not to be worth the paper upon which they were written; for Turkey was utterly unable to afford efficient protection to her Christian populations, and their greivances are greater than ever; edicts certainly were issued, but the government was powerless to enforce them: and the perversion of justice and gross corruption continued as before. While, as regards the Black Sea, Russia has completely repudiated the treaty; has placed a large fleet thereon, and made her fortifications and arsenals stronger and more effective than ever. The complete helplessness of the Ottoman government was never more forcibly shown than during this war. Officered, drilled and commanded by foreigners, and supplied by the allies with all the material of war, her troops showed a pusillanimity and utter lack of patriotism in marked contrast with the fierce bravery of former times. Criminations and recriminations followed the close of the struggle in the British parliament, and so great were the differences of opinion that the Ministry was repeatedly changed.

John Bright remarked in debate: "In supporting the Porte against Russia we were fighting for a hopeless cause and for a worthless foe;" while Mr. Layard, of opposite political leaning, stated that "England was on the brink of ruin, and had become the laughing-stock of all Europe;" and Lord Derby complained that the governments appeared to be claimants of peace from Russia instead of granting a peace desired by the enemy. The discussion upon the surrender of Kars and upon the Baltic operations was also very bitter; and the terms upon which the peace was concluded gave very little satisfaction in England. Throughout the contest the sympathies of Greece had been with Russia, many Greek subjects having, by the arbitrarily fixed boundary line, been left still under Turkish tyranny: and the indignation of the Greeks was aroused by the interference of Christian states to uphold Moslem tyranny. They felt that the dread of Russian power was all that stood between themselves and complete destruction. Consequently, in 1854, insurrections broke out in the Greek provinces still remaining in the Turkish empire, and the independence of all these provinces was proclaimed. On the 5th of February they besieged and captured Arta, and defeated the Turks in two or three pitched battles; and there can be no doubt but that their independence and annexation to Greece would have speedily followed; but the allies, pampering the Turkish despotism, interfered, and by troops and ships suppressed the insurrection which the Porte was powerless to subdue.

Turkey now relapsed into a worse condition of disorder and powerlessness than ever before. The government had, during recent years, adopted the plan of contracting foreign debts and so large had become the amount of these and so poor was the credit of the country, that of a loan of £16,000,000 sought for, only £2,000,000 could be obtained, and that at only about sixty per centum of its par value. Abdul Medjid was weak and incapable, and all positions were given to flatterers and favorites; and the proceeds of loans went

to fill the private coffers of the Sultan. In 1860, one of the Druses having been killed, the death was laid to the charge of the Christians, and certain villages belonging to them were burnt and the inhabitants massacred with the Turkish army in sight, but no effort was made to protect the victims. At Deir-el-Kammar the slaughter was fearful; and like proceedings followed at Damascus. The indignation of Europe was aroused. France acted promptly and demanded the punishment of the murderous bands. The Sultan was compelled to act, and several hundred Mussulmen were condemned and executed.

Abdul Aziz succeeded his brother on the 25th June, 1861, and followed his example of waste and corruption. The principalities were impatient of the taxation and despotism, and Servia succeeded in obtaining comparative self-government. An insurrection in Crete in 1866, aided by Greek assistance, taxed the resources of the country for several years and finally compelled the Porte to grant a mixed Christian and Mussulman government. From this time Turkey declined at a rapid rate. All promises and obligations to foreign nations were broken, and at home feebleness, waste, corruption and tyrannical misgovernment became the rule. The debt had now become onerous and the interest was not met. In 1875, Bosnia and Herzegovina rose in rebellion. They were assisted by volunteers from Servia and Montenegro, and received the sympathy of all Europe. A scheme of reforms proposed by Russia, Germany, and Austria was accepted by the Porte but refused by the insurgents, who had lost all faith in Turkish promises of reform. They decline to lay down their arms until their complete independence from Moslem rule is acknowledged. In May, 1876, in an outbreak of Mahometan fanaticism at Salonica, many Christians were murdered, including the consuls of Germany and France. These powers, with others, immediately demanded redress, and, the occasion being urgent, the Sultan was compelled to make some examples, and also to afford

pecuniary reparation to the families of the deceased. The condition of affairs was now very critical in Constantinople. The principalities were all in insurrection, and the Christian populations were only kept in subjection by the introduction of savage hordes from Asia. Russia was again threatening war, and the demand had now become general throughout the civilized world for the complete dismemberment of Turkey and for driving the Mussulman portion of the population of Turkey in Europe into Asia. Urged by a fanatical body of students called the softas, the grand vizier, Mahmoud Pasha, was removed by the Sultan. Whereupon the other ministers determined to depose Abdul Aziz. This step was deemed absolutely necessary for the safety of the country, owing to the general weakness, bankruptcy and misgovernment of the country and the threatening aspect of affairs without. On the 30th May, 1876, his palace was surrounded and he himself made a prisoner; and a few days after was either murdered or committed suicide.

The ministry then proceeded to install his nephew, Murad V., son of the former Sultan Abdul Medjid. The debt of the country had now reached the enormous sum of £200,000,000. It was impossible to meet even the interest, and a decree had been issued reducing the interest one half and repudiating the other. There was nothing to show for all this expenditure but palaces, colossal private fortunes, ironclads and artillery. The ministers of war and foreign affairs were assassinated in the council chamber as a means of effecting a change of government policy. Servia, under Prince Milan, and Montenegro, under Prince Nicolas, now declared war against Turkey, out of sympathy with the struggling Christian populations of Bosnia and Herzegovina. Russia aided and abetted the uprising, and one of her generals, Tchernayeff, was placed in command of the Servian army. Desultory struggles followed without decisive results. At this juncture the world was startled by learning the horrible atrocities which were being perpetrated in Bulgaria. A rising of the Christians in

that province was threatened, when the Beys armed the Mussulman population. The undisciplined and bigoted troops thus formed, commenced an indiscriminate slaughter of Christian non-combatants, and sacked and burned their villages with remorseless fury and horrible atrocities. Of these outrages we shall have occasion to speak again further on. Suffice it here to remark that the conviction is now forcing itself on every candid mind that the principalities can never again be subjected to Moslem despotism.

The new ruler, naturally feeble in body and mind, aggravated his ailments by intemperance, and become wholly unfit for the exercise of any power or authority, and was consequently deposed on the 31st August, 1876, and his brother Abdul Hamid II., the present sovereign, was raised to the throne, being the thirty-fourth ruler of the house of Othman. His character is as yet unknown, but it is easy to see that it would be utterly impossible at this date for any ruler, however brave or sagacious to resuscitate Turkey as a European power from her fallen condition.

Having thus briefly summarized the history of the Ottoman empire from the earliest times to the present day, we shall proceed to give an account of the geographical and physical features of the country contained in this extensive realm, and of the habits and customs of the peculiar people who inhabit the various portions of it, commencing our description with the oldest territory thereof, Asia Minor.





ABDUL-HAMID II, SULTAN OF TURKEY.



ALEXANDER II., EMPEROR OF RUSSIA.

# TURKEY IN ASIA.

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## CHAPTER II.

### ITS BY-GONE GREATNESS.

Turkey in Asia includes the region in which the human race was first planted, as well as that which the sons of Noah and their immediate descendants first overspread, when, descending from the majestic heights of Ararat, they directed their steps towards the Mesopotamian plain, and fixed their habitations in the lands watered by the Euphrates and the Tigris. It comprehends within its limits the territories that constituted some of the most important states in the ancient world, and includes the sites of many amongst the most famous cities of antiquity. Nineveh and Babylon, Sidon and Tyre, Damascus and Palmyra, Jerusalem and Antioch, Ephesus and Smyrna, fall within its limits; and upon the rocky shores of Phœnicia or the classic plains of Asia Minor the traveller can scarcely advance a step without being reminded of by-gone greatness, as the crumbling column or the ruined arch cause the historic memories of former ages to crowd upon his mind.

Turkey in Asia comprises a large portion of the Asiatic continent—probably not less than 500,000 square miles. This extensive territory forms four great divisions—Asia Minor, Syria, portions of Armenia, and the countries on the Euphrates and Tigris. The first-named of them, Asia Minor, (or Anadoli, as the Turks designate it), is a considerable peninsula, lying between the Black and Mediterranean Seas, and forming the westernmost portion of the Asiatic continent. The second, Syria, is a mountain-tract upon the eastern borders of the Mediterranean, backed by an extensive plain which stretches inland to the banks of the

Euphrates. Armenia, a considerable portion of which is now within the limits of the Russian empire, is a high and rugged mountain-region, occupying an inland position, though nearly approaching the waters of the Caspian and the Euxine upon either hand, and containing within its limits the sources of the principal rivers of Western Asia. The fourth division embraces the ancient Mesopotamia, (now Aljezireh,) situated between the streams of the Euphrates and the Tigris, in the upper and middle portions of their courses; and Babylonia, (the modern Irak-Arabi,) between and adjacent to the lower parts of the same rivers.

SYRIA includes Palestine, or the Holy Land—a region which, though of small geographical extent, is of paramount importance in the history of Turkey; and it is with some account of Palestine that we propose first to engage the reader's attention. From the land of the ancient Jewish people we shall pass by a natural and easy transition to the neighboring parts of Syria, and thence to the famous localities of the other divisions of Asiatic Turkey.

From the earliest ages of authentic history, Judæa has been the object of a curiosity at once ardent and enlightened. Not merely Christians at the time of the early crusades and subsequently, but heathen writers of far more distant ages also, looked with vivid interest upon that portion of the world; and Palestine and Syria in general, and Jerusalem more especially, have probably been surveyed with greater attention, and described with greater accuracy and minuteness than any other portions of the ancient world, scarcely excepting even Greece and Rome.

Divided as they now are into Turkish pashalics, or held by comparative handfuls of people who combine the discomfort of the savage with the morals of the bandit, those once populous and wealthy regions are now comparatively depopulated and positively poor; but, even yet, the aspect of external nature at once corroborates all that we read about their former prosperity, and protests against the misgovernment which

has in great measure caused their present degradation. Of the progress of the wars between the tribes of Israel and their neighbors, especially the Syrians, the Holy Scriptures give so full and so graphic an account that a mere paraphrase would be idle, and would, besides, be out of place in these pages. We may repeat, however, that, as the reader casts his eyes over the map of modern Turkey in Asia, he, in fact, surveys the actual sites, though under other names, of all the great ancient empires, and the actual scenes of all the great events which, in the scripture-narratives, so irresistibly appeal to all the nobler feelings of his heart.

As we have already mentioned, Palestine, Judæa, or the Holy Land, is the chief point of interest in that portion of western Asia with which our readers are at present concerned. Though nominally distinct from Syria, Palestine is physically a portion of that territory. Upon the map of the eastern shore of the Mediterranean, the reader perceives a long strip of country bounded on the east by the celebrated river Jordan, and nowhere exceeding fifty miles in its extremest breadth. This is the ancient Canaan or Palestine, properly so called, from the name of the Philistines, who were expelled thence by the God-protected tribes of Israel. Three of those tribes, however, namely, those of Reuben, Gad, and Manasseh, had territory assigned to them on the eastern side of the Jordan, and thence they extended their conquests and their occupancy by subduing the hostile and idolatrous peoples in their vicinity.

For the sake of distinctness, and in consideration of the impracticability of detailing all the numerous changes of extent which resulted from the almost perpetual wars in which the Israelites were engaged, we may regard Palestine, ancient and proper, as being bordered on the north-west by the territory of Tyre and Sidon, by the mountain-chains of Libanus and Anti-Libanus on the north-east and north, by the Syrian and Arabian deserts on the east and south, and by the Mediterranean—the “Great Sea” of Scripture—on the west. These limits

comprise a territory measuring about a hundred and eighty miles in the direction of north and south, and (including the country beyond Jordan) of between seventy and eighty miles in that of east and west. The superficial area contained within them is probably rather less than fifteen thousand square miles—about double the area of Wales.

Limited as this territory was, it is quite certain that its fertility was so great, so actually marvellous, that it supported, not merely in comfort but in great opulence, a population infinitely more numerous than any other territory of like extent ever supported either in ancient or in modern times. Even in the time of Moses the fighting men numbered above half a million, and when we add to these the individuals so numerous in Israel, who were devoted to the services of the altar, besides the women, the young people, and the old and superannuated, we shall not exaggerate in stating the population of Israel at even that early day as far nearer to three than to two millions. Coming down to the later period of the revolt of the Jews against the Romans, in the time of Vespasian and Titus, we have it on the excellent authority of Josephus that the little province of Galilee alone furnished 100,000 fighting men; which, according to the usual way of estimating the whole population by the number of its efficient fighting men, would give to that small province a population of upwards of half a million.

But though, anciently, the possessions of the Israelites were confined within the comparatively narrow limits which we have just now stated, it must be borne in mind that those limits were frequently and greatly extended by war and conquest. In the time of Solomon, for instance, the extent of his kingdom was very great, including a great portion of Syria, and stretching in the north-easterly direction as far as the Euphrates. "For he had dominion over all the region on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river; and he had peace on all sides round about him." (1 Kings, chap. iv. ver. 24.)

In other words he was the sovereign paramount throughout that great extent, and the "kings" here spoken of were not the independent rulers whom we now understand by that title, but rather a sort of feudal princes or satraps. Looking at Tiphseh, on the western side of the Euphrates, and thence turning to Azzah, or Gaza, in the south-western corner of Palestine itself, the reader sees the extent of Solomon's dominion in one direction, while on the east and south-east it included the countries of Moab, Edom, and the land of the Ammonites, as well as large tracts still further east, which, though not actually inhabited by his people, were used occasionally by them as pastures for their numerous flocks and herds.

Of the vastness of the wealth of the Jews in the time of Solomon, no more striking evidence can be required than is afforded by the details which are given in the First book of Kings of the enormous outlay bestowed by him upon the Temple and other buildings. But we have still further proof of the power and wealth of the Hebrew nation at that time, in the great respect and deference which the sovereigns of other nations showed to the wise king of Israel; Hiram, king of Tyre, rendering assistance in his task of building the Temple, the queen of Sheba reverently waiting upon him with rich presents, and in humble anxiety, to hear the words of truth and wisdom from his lips; all people coming "to hear the wisdom of Solomon, from all kings of the earth who had heard of his wisdom." In the time of David the population of Israel numbered at least between five and six millions; and in the reign of his son, so happily exempted from the destructive wars with which David was constantly harassed, it is quite certain that the population must have been far more numerous, even without including the Canaanites and other people who had been conquered by and become tributary to the people of Israel.

During the greater part of the long reign of Solomon, a term of forty years, he had uninterrupted peace without, and uninterrupted prosperity within his kingdom. Rezon induced the people of Damascus to revolt

and place him on the throne of Syria, "and he abhorred Israel and reigned over Syria." (1 Kings, xi. 25.) And Hadad the Edomite, "who was of the king's seed in Edom," was also an enemy to Israel and to Solomon towards the close of that king's reign. But human hostility would probably have been impotent against Israël, had it not been for the darling sin of its inhabitants, idolatry. "They have worshipped Ashtoreth, the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon," is the express reason given for taking all Israel, save Jerusalem and the tribe of Judah, from the family of Solomon to bestow it upon Jeroboam. Aware that Jeroboam, and not his own son Rehoboam, would rule over all Israel save only the tribe of Judah, Solomon "sought to kill Jeroboam," but that soldier fled into Egypt, and remained there until the death of Solomon. The decease of that monarch and the imprudent and insulting conduct of Rehoboam encouraged Jeroboam to return from his exile; "and it came to pass, when all all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only." (1 Kings, xi.)

The once great kingdom of Israel, so populous, so wealthy, and so powerful under David and his son Solomon, thus became broken into the two distinct and rival kingdoms—of Israel, with Samaria for its capital, and of Judah, with Jerusalem for its capital, "And unto his (Solomon's) son (Rehoboam), will I give one tribe (Judah), that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there." (Ibid.)

In the year 721 B. C. the kingdom of Israel was overrun and utterly subverted by the Assyrians; and in rather more than another century and a quarter, *i.e.*, in the year 588 B.C., Judæa in its turn was conquered and Asia laid waste by Nebuchadnezzar, and the conquest of Idumæa speedily followed, The Chaldeans,

the Medes, and the Persians, ruled over this once fertile and populous expanse of country until they were in their turn invaded and conquered by Alexander the Great. In the division of the vast territories which that brilliant though ambitious and unprincipled conqueror had brought under his single rule, Judæa fell under the dominion of the kings of Syria, and remained subject to the Syrians or the Egyptians, or in all the distressing agitation of ill-combined and luckless resistance to them, until 130 B. C., when John Hyrcanus successfully revolted against the Syrians, and assumed the crown of king and pontiff alike. This double power, royal and ecclesiastical, remained in the Asmonean dynasty until Antony gave the kingdom to Herod the Great, a prince of an Idumean family.

Of the five provinces of which Palestine now consisted, three, at the death of Herod, fell to the lot of his son Archelaus, his tetrachate consisting of Judæa, Samaria, and Idumæa; Galilee fell to the share of the second son of Herod the Great, Herod Antipas; and Peræa, or the country beyond the Jordan, to Herod's third son, Philip. Archelaus, however, had the ill fortune to offend the mighty and vindictive Romans, who annexed his kingdom or tetrachate to their neighboring province of Syria, and placed it under the government of procurators, a sort of viceroys all-powerful on the spot, but liable to recall at any moment. To a people so intensely national as the Jews, this subjection to a foreign officer, who differed so widely from them in religion, and who despised them and was detested by them, could not but be most irksome and humiliating, and the consequence was that the Jews were perpetually revolting. Much censure has been cast upon the Jews on account of these revolts, but unjustly, and on very superficial observation. Favored and distinguished as they had been beyond all other people, the Jews were even less than any other people likely to bear the yoke of the foreigner and the heathen with patience; and all that we know of Roman history strongly tends to assure us that the Roman did not

exercise his authority too mildly. Animated on the one hand by the proudest reminiscences, and goaded on the other by oppressions and executions, the Jews must have been either more or less than men had they not felt the desire to shake off the hated yoke, and become once more a free and powerful people. The prudence of their plans may well be doubted, and perhaps their uniform failure constitutes the best comment on that head. But in this case, as in all others, we must take human nature as we find it; and though we may deem the Jews to have been aught but prudent in their frequent revolts against the Roman power, we must at least in candor confess, that, looking at their antecedents, an undoubtedly brave people, stirred and stimulated alike by the remembrance of past freedom and by the endurance of existing oppression, could scarcely be expected to refrain from even imprudent endeavors at achieving the recovery of the one and the shaking off for ever of the other.

But the Roman power was too vast and its policy too inflexible to be successfully resisted by a people so depressed as the Jewish people even then were. Irritated by the frequent revolts of subjects whom they so much despised, the Romans at length, under Vespasian, determined to inflict upon the Jews a chastisement so severe as finally to crush them; and after a long and terrible siege, in which immense numbers perished on both sides, and the description of which by Josephus is one of the most thrilling passages in history, Jerusalem was taken in the year 71 A.D., by Vespasian's son Titus, the temple and all the principal edifices destroyed, and the whole city so completely desolated, that from that period till the time of the emperor Hadrian it was inhabited only by a mere handful of the poorest Jews. Hadrian restored many of its buildings, planted a colony there and erected temples to Venus and Jupiter. Still, however, Jerusalem remained substantially a Jewish city; the presence of heathen temples could not efface from the mind of the faithful Jew the departed glories of the temple of the one true

Jehovah; and while some with a most touching and pious obstinacy preferred Jerusalem, shorn though it was of all its splendors, to any other spot on earth as their abode, so even those Jews who went forth into other parts in search of peace or of wealth, still fondly yearned towards the holiest city of their lofty creed and antique race, and returned thither in pilgrimage, or to die there.

Even the breaking up of the Roman power, however, was not to terminate the subjection of Judæa. In the sixth and seventh centuries the fierce Saracens overran it, inflicting the utmost cruelty, insult and extortion, on both the Jewish and Christian warfarers who went thither in pilgrimage, after the example set by the pious empress Helen, in the fourth century. The descriptions which pilgrims gave of the wrongs and sufferings to which they had been exposed, aroused a feeling of indignation alike in the priesthood and the chivalry of Europe, and led to the well known Crusades, or Holy Wars, the result of which, at the close of the eleventh century, was the taking of Jerusalem by the Crusaders, and the forming of the Latin kingdom under Godfrey of Bouillon and his successors. Circumscribed in extent, the Latin kingdom of Jerusalem was never for an instant safe from the attacks of the fierce warriors of the Crescent; and the whole term of its existence (1099—1187) may be said to have been one long alternation of hollow and brief truce, and of sanguinary and obstinate battle between the Christian and Saracen. The accomplished and, in many particulars, chivalric and admirable Saladin at length conquered Judæa in 1187, and the various disturbances and changes of which it was the scene after the breaking up of his kingdom, rendered it the easy and inevitable prey of the Turkish Empire, by which it was absorbed soon after the commencement of the 14th century.

An empire so large and so little compacted as that of Turkey, must of necessity have many actual sovereigns, even although they be nominally subject to one. And accordingly, though the whole Turkish empire is

nominally and formally subject to the Sultan, the pashalics into which it is divided are in reality, to a very considerable extent, independent. The late Mohammed Ali, the energetic ruler of Egypt during a long term of years, was virtually independent of Turkish power, and had extended his sway over the whole of Syria, until the intervention of the governments of Western Europe compelled its restoration to the authority of the Sultan, in 1840.

Like other portions of the Turkish empire, Syria is divided into pashalics, of which there are at present four, those of Aleppo, Damascus, Tripoli, and Acre. That of Acre reaches from near Jobail to within a short distance of Jaffa, comprising a large portion of the Syrian coast and a considerable part of the interior, reaching as far back as the line of the Jordan and the Sea of Galilee. It thus includes part of the ancient Palestine. But a very great portion of Palestine, including Jerusalem, Gaza, Hebron, Nablous, and the country beyond Jordan, belongs to the great pashalic of Damascus. The pashalic of Tripoli extends along the Syrian coast, to the northward of Jebail; that of Aleppo occupies all the northern portion of the interior. The pashalics of Tripoli and Aleppo, however, are beyond the limits of Palestine.

The rulers of these pashalics are really viceroys, and almost independent viceroys, of Syria. The Sultan, being not merely a civil sovereign, but also the vicar of Mahomet, and therefore possessed of the religious supremacy of Islam, it perhaps would not be safe for any pasha, wholly and in express terms, to throw off his allegiance to the Sublime Porte. But, practically, the pashas are rather tributary sovereigns than mere officers of the empire; and their dependence is chiefly manifested by the large amount of money which they annually wring from the people whom they rule, and remit to Constantinople. So unsafe, however, does it seem to openly disclaim allegiance to the Sultan that even the most powerful of these provincial rulers have seldom ventured upon a course which proved fatal even to the

fierce and seemingly invincible Ali Pasha of Ianina. In a word, a sort of tacit compact seems to exist between the Sultan and his powerful pashas, to the effect that while he, as caliph and vicar of Mahomet, has a right to their annual tribute and to their nominal subjection and formal homage, they, on the other hand, have a right to expect the annual renewal of their appointment. And it is probable that both parties feel themselves inextricably bound by this tacit compact. As long as the Sublime Porte will be contented with an annual tribute, paid out of their subjects' purses, the pashas will scarcely be so imprudent as to risk substantial power for a mere word and a mere form; but any attempt at degrading one of these too powerful subjects from his high and lucrative post might perhaps produce a revolt serious enough to threaten the dissolution of the Turkish empire.

Comparing the present aspect and condition of Palestine with what the Scriptures tell us of its ancient fertility, some writers are inclined to think that a vast physical change must have taken place in that region, or that there must have been some great errors on the part of early writers in what relates to the vast population which this region is said to have formerly supported. We see no reason for either the one supposition or the other. To us it appears that for either the comparative depopulation or the comparative sterility of Palestine, we need seek for no other cause than its past wars and its present government. In a country in which to be rich is to be persecuted, *visible* and *tangible* wealth, the exposed wealth of the cultivator, is undesirable. In such a country men covet most the wealth which can with the greatest facility be concealed. Gems and the precious metals will ever in such a country be preferred to flocks and herds, to spacious and comely mansions, and to well cultivated lands. Who will willingly build that others may inhabit, or sow that others may reap? When it is notorious that at Jerusalem men of immense wealth live in houses which are studiously rendered squalid and wretched without, though the inner arrange-

ments are comfortable and even costly, can we doubt that the same feeling of distrust and terror which has produced this species of practical hypocrisy—and which, be it remembered, has been in operation for centuries—has still more imperatively forbidden the adequate culture of the land? The olive, the date, the fig, and the grape, are still abundant and still magnificent in kind where the land of Palestine receives even a slight and slovenly culture, and Canaan is still quite truly "a land flowing with milk and honey;" its pasture-lands being extensive and rich, and its more hilly portions abounding in aromatic plants, and consequently also abounding in bees to such an extent that the poor collect the honey in immense quantities, even from the rocky clefts and hollow trees. Everywhere Palestine still evidences its natural fertility; its diminished produce and its diminished population, then, have human folly and human violence for their causes.

It has been remarked, that if the advantages of nature were duly seconded by the efforts of human skill, we might, within the space of twenty leagues in Syria, bring together all the vegetable riches of the most distant countries. Besides wheat, rye, barley, beans, and the cotton-plant, which are cultivated everywhere, there are several objects of utility or pleasure peculiar to different localities, Palestine, for instance, abounds in sesamum, which affords oil, and in dhoura, similar to that of Egypt. Maize thrives in the light soil of Baalbec, and rice is cultivated with success along the marsh of Haoulé. Within the present century the sugar-cane has been introduced into the gardens of Saida and Beyrout, the fertility of which is not inferior to that of the Delta. Indigo grows, without culture, on the banks of the Jordan, and only requires a little care to secure good quality. The hills of Latakia produce tobacco, which is the source of a commercial intercourse with Damietta and Cairo. This crop is at present cultivated in all the mountains. The white mulberry forms the wealth of the Druses, by the beautiful silks which are obtained from the silk-worms that feed on it; and the

vine, raised on poles or creeping along the ground, furnishes red and white wine equal to those of Bordeaux. Jaffa boasts of its lemons and water-melons; and Gaza possesses the dates of Mecca and the pomegranates of Algiers. Tripoli has oranges which may vie with those of Malta; Beyrout has figs like Marseilles, and bananas like St. Domingo; Aleppo is unequalled for pistachio nuts; and Damascus possesses all the fruits of Europe, apples, plums and peaches growing with equal facility upon the rocky soil. The Arabian coffee-shrub might be cultivated in Palestine.

Palestine has much the advantage over the greater portion of Arabia. But the misdirected energies of man have been potent enough to paralyse the efforts of the most genial and luxuriant nature. Everywhere there is found only tyranny and misery, robbery and devastation. On all hands the traveller sees abandoned fields, deserted villages, and cities in ruins. Frequently he discovers antique monuments, and remains of temples, of palaces and fortresses, pillars, aqueducts, and tombs. This spectacle leads his mind to meditate on past times, and excites in his heart profound and serious thoughts. He recalls those ancient ages when twenty famous nations existed in these countries. He paints to himself the Assyrian on the banks of the Tigris, the Chaldean on those of the Euphrates, and the Persian reigning from the Indus to the Mediterranean. He numbers the kingdoms of Damascus and Idumæa, of Jerusalem and Samaria, the warlike states of the Philistines, and the commercial republics of Phœnicia. This Syria, now almost depopulated, could then count a hundred powerful cities, and its fields were studded with towns, village, and hamlets, Everwhere appeared cultivated fields, frequented roads, and crowded habitations. What, alas! what has become of those ages of abundance of life? What of so many brilliant creations of the hand of man? Where are now the ramparts of Nineveh, the walls of Babylon, the palaces of Persepolis, and the temples of Baalbec and Jerusalem? Where are the fleets of Tyre, the docks of Arad, the looms of Sidon,

and that multitude of sailors, of pilots, of merchants, and of soldiers? Where are now all those laborers, those harvests, those flocks, and all those crowds of living beings that then covered the face of the earth? Alas! he surveys a ravaged land. He visits the places which were the scenes of so much splendor, and finds only solitude and desertion. He seeks the ancient nations and their works, but finds only a trace like that which the foot of the passenger leaves upon the dust. The temples are crumbled down, the palaces are overthrown; the ports are filled up; the cities are destroyed; and the earth, stripped of its inhabitants, is only a desolate place of tombs. Palestine in especial, and western Asia in general, are wretchedly deteriorated from their antique condition. Sin and suffering ever form a cycle; sin first, then suffering; then further sin, and then further suffering; until the terrible circle is completed and man chastised; presumption and suffering weakness at length call upon the mercy of the Deity, and when was that ever vainly invoked?

Considering Palestine and Syria, or, to speak more comprehensively, considering Western or Mediterranean Asia, as we are bounden to consider it, as the cradle of our race, we feel, if possible, more anxious to give our readers not merely a correct, but a vivid, a graphic, a perfectly lucid notion of it, than we do to give the like notion of other portions of Turkey. Fortunately for our wish, not only is the region in question very limited in extent, as compared to many far less important regions, but it is so circumscribed, and, as it were, *staked* out by the mountain ranges, the deserts, and the Mediterranean, that, in order to traverse it—in description—in a regular fashion, we have, in fact, only to select our own point of entrance; strongly recommending to our readers not to read one page after we touch upon that point of entrance without consulting the map.

He who embarks on board a Greek or Arab craft must make up his mind to assist in a variety of modern imitations of the wanderings of Ulysses and Telemachus; for the slightest gust of wind suffices to drive them from

any one corner of the Mediterranean to any other corner of it, and accordingly, all Europeans who have to go direct from any one point to any other point of the shores of the Mediterranean find it the most expeditious plan to await the arrival of the English packet, which thus well nigh monopolizes the passenger-service of those shores. Every month a mere brig, and that even not a steamer, arrives at and departs from those illustrious cities of the olden day, which then were known as Berytus, Sidon, Tyre, Ptolemais and Cæsarea. In general the heat is too great to allow of sleeping in the cabins, and each passenger, consequently, chooses his place upon deck for his night's sleep and his afternoon nap; while during all the rest of the day he sits upon his mat or mattress and smokes, with his back lazily leaning against the bulwarks. The Franks alone form an exception to this general rule, and pass the day in pacing the deck, to the no small astonishment of the less locomotive Levantines who can by no means comprehend that squirrel-like activity. It is difficult, not to say impossible, thus to pace the deck without running foul of the legs of some Turk or Bedouin, who, on every occurrence of the kind, makes a ferocious start, lays his hand upon his dagger, and closes a volley of imprecations by promising that he will meet with you at some other time.

The bell had just summoned a party of pilgrims, among whom was the author, to breakfast, when a missionary, who had embarked for Acre, pointed out a small headland which is supposed to be the very spot at which Jonah was disgorged by the whale. A little mosque upon that headland attests the reverence of the Mussulmans for that biblical narrative, and the sight of that mosque insensibly led me and the missionary into one of those discussions which are no longer fashionable in Europe, but which naturally and inevitably spring up among travellers in countries in which they feel that religion is everything.

"After all," remarked one, "the Koran is only a compilation and summary of the Old and New Testaments, edited in other terms, and augmented by certain

directions arising out of peculiarities of climate. Thus, Mussulmans reverence our Saviour, if not as the incarnated deity, at least as a prophet; they also reverence the *Kadra Miriam*—the Virgin Mary—and our angels, our prophets, and our saints. Whence, then, arises the immense prejudice which still separates them from the Christians, and which still renders all intercourse between them insecure?"

"That is not my view of the case," replied the missionary, "and it is my opinion that the Turks and Protestants will one day come to an agreement; and then an intermediate sect will be formed; a sort of Oriental Christianity—"

"Or Anglican Islamism," interrupted another; "but what renders Catholicism incapable of the same process of fusion and amalgamation?"

"Because, in the eyes of the Mussulmans, Catholics are idolators. It is but in vain that you explain to them that you pay no worship to the sculptured image or to the painted picture, but to the Divine or Holy personage represented by the one or by the other, that you *honor* the angels and the saints, indeed, but that you do not *adore* them. The Mussulmans cannot comprehend your distinction, which to them is a distinction without a difference. And, in truth, what idolatrous people is it that ever has adored the very wood, the very stone, or the very canvas? To the Mussulmans, therefore, the Catholics are at once polytheists and idolators, while they look upon the various Protestant communions as an approximation to their own."

These words caught the ears of a lively-looking young man with a rough black beard and with a Greek cloak, the hood of which, being drawn over his head, concealed his head-dress, that sole Oriental indication of condition and of nationality. But, as to the latter point at least, he left us no very long time in doubt. "Eh! what!" he exclaimed, "rely upon it that the Protestants will no more blend with the Turks than the Catholics will; the Turks will always continue to be Turks."

Neither the somewhat unceremonious interruption, nor the very decided provincial accent of the new interlocutor, could prevent the company from detecting the nationality of the new comer. Marseilles was plainly stamped upon his every word ; he was a Frenchman. " No, Messieurs," continued he, " there is nothing to be done with the Turks ; but fortunately they are a people that is now fast becoming extinct ! Monsieur, I was at Constantinople lately, and I had to ask myself, where are the Turks ? There are no longer any ! There are no longer any of them there !"

" You go pretty far, Monsieur," said one ; " believe me, I myself have recently seen no small number of Turks."

" And do you really fancy that they are Turks whom you have seen ? Take my word for it they are no true Turks at all ; I mean, they are not genuine Osmanli Turks : reflect, Monsieur, it is not every Mussulman who is a genuine Turk."

" Are you so perfectly sure of that, Monsieur ?" asked another.

" Why Monsieur," said he, " I was lately in Constantinople, and there they are all Greeks, Armenians, Italians, or Marsellais. All the Turks whom they can lay hold of they turn into Cadis, Ulemas, or Pashas ; or they even send them to Europe to be gazed at ! But what would you have ? All their children die ; it is a race that is fast becoming extinct !"

" And yet they still well know how to keep their provinces ?"

" What ! Monsieur ! Why who is it, think you, who keeps them ? They are kept by Europe, by the great governments who are anxious that no existing arrangements should be disturbed, who fear wars, and even revolts, and each of whom wishes to prevent the other from obtaining the advantage ; that is the reason which holds them all in check, looking into the whites of each other's eyes ; and all this while it is the populations that suffer for it ! You hear of the armies of the Sultan ; but of whom do you find that they are composed ?

Albanians, Bosnians, Circassians, and Koords ; the sailors are Greeks, the officers alone are Turks..... What do you suppose the diplomatists will do when the rayahs shall say to them—' Behold our misfortune ; we have not a single Turk in the entire empire ; we know not what to do, and we give everthing over to you.' ”

Though this view of the case is even absurdly overcharged, there yet are some touches of truth in it by which I was much struck. There can be no reasonable doubt that the Turks have very greatly diminished in number ; there are certain influences under which the races of men deteriorate even as those of the lower animals do. For a long time the principal strength of the Turkish empire reposed upon soldiery alien to the race of Othman ; such as the Janissaries and the Mamelukes. At the present day it is chiefly by the aid of some legions of Albanians that the Porte keeps twenty millions of Greeks, Catholics, and Armenians, in subjection to the law of the Crescent. And even with that aid could it continue to do so but for the further support of European diplomacy, and the armed intervention of England ? When we reflect that this Syria, all the ports of which were bombarded by English cannon in 1840—and that, too, for the profit of the Turks—is the same land on which the whole chivalry of feudal Europe rushed in arms for six centuries, and which our religious recognize and hail as a Holy Land, we may venture to believe that religious sentiment has reached a very low ebb in Europe. The English did not even think of retaining for the Christians the invaded heritage of Richard the Lion-hearted ! ”

While we had thus been speculating the packet made land and was gradually brought to, and some of the passengers directed our attention to a white point on the shore : we had made the port of Saida, the ancient Sidon. Mar Elias—the mountain of Elias, holy to the Turks as well as to the Christians and the Druses—rose to the left of the town, and the imposing mass of the French Khan speedily attracted our notice. The walls and the towers bore the marks of the English bombard-

ment in 1840, by which all the maritime towns of the Libanus were dismantled. Moreover, all their ports from Tripoli to Saint Jean d'Acre have subsequently been filled up by Fakardine, prince of the Druses, with the view of preventing the descent of the Turkish troops, and consequently, those once illustrious towers are now nothing but ruins and desolation. Nature, however, joins not in these so often renewed illustrations and fulfilment of the Scripture maledictions, but still delights to surround those ruins with verdure and beauty as with a framework, and the gardens of Sidon still flourish as in the antique times of the worship of the Phœnician Astarte. The modern city is built at the distance of a mile from the site of the ancient one, the ruins of which surround a little hill, which is crowned by a square tower of the middle age, which is itself a ruin. We speedily landed, and proceeded to the French Khan, over which the French tricolor was flying, and which is the most considerable building in Saida. The vast square court-yard, shaded by acacias, and having a large basin in its centre, is surrounded by two ranges of gallerie's, which below correspond with warehouse and above with the chambers which are occupied by the merchants. That French Khan is a perfect town; there is not a more important spot in all Syria; but unfortunately our trade there is no longer in proportion to the extent of the establishment. We went with our consul to see the ruins, which are reached by crossing some delightful gardens, the finest on the whole coast of Syria. As to the ruins in the north, they are mere fragments and dust; only the foundations of a wall appear to belong to the Phœnician period; the rest belong to the middle age, and it is well known St. Louis built the town and repaired a square castle that was anciently built by the Ptolemies. The cistern of Elias, the sepulchre of Zabulon, and some sepulchral grottoes, with remnants of pilasters and paintings, complete all that Saida owes to the past. As we returned the consul pointed out to me a house on the sea-shore, which was inhabited by

Napoleon at the time of the campaign in Syria. The paper-hangings, elaborately painted with warlike emblems, were placed there purposely for him, and two book-cases surmounted by China vases still contain the books and plans which the hero industriously consulted. It will be remembered that he advanced as far as Saïda in order to establish a correspondence with the Emirs of Syria. A secret treaty put at his disposal a mercenary force of six thousand Maronites and six thousand Druses, who were to prevent the army of the Pasha of Damascus from marching upon Acre. Unfortunately, the sovereigns of Europe damped the enthusiasm of the populations, and the ever politic princes of the Libanus gave their adhesion to the result of the siege of Saint Jean d'Acre. Thousands of native combatants, however, had already joined the French army out of sheer hatred to the Turks, but under the circumstances their number was insufficient to act with decisive effect. The expected besieging *materiel*, too, was intercepted by the English fleet, which succeeded in throwing artillery and engineers into Acre. It was a Frenchman, and a former fellow-student of Napoleon, who directed the defences; and thus, perhaps, it was an old school feud that decided the fate of the world.

Again we were under weigh; the chain of the Libanus loomed lower and more distant as we approached Acre, and the shore became more and more sandy and destitute of verdure. We were soon in sight of Soor, the ancient Tyre, at which, however, we only lay long enough to take in some passengers. The town is far less important than Saïda. It is built upon the shore, and the islet on which the town stood when Alexander besieged it is now covered only with gardens and pasture lands. The jetty that was constructed by order of the conqueror now bears no traces of human labor, but has the appearance simply of an isthmus of a quarter of a league in length. But if antiquity is now indicated upon these shores by some fragments of red and grey columns, there are far more imposing vestiges of the Christian age. We can still distinguish the foundations

of the ancient cathedral, built in the Syrian taste, which was divided into three semi-circular naves, separated by pilasters, and which contained the tomb of Frederick Barbarossa, who was drowned near Tyre, in the Kasi-mieh. The famous wells of living water of Ras-el-Ain, which are spoken of in the Old Testament, and which are veritable Artesian wells, the creation of which is attributed to Solomon, still exist at about a league from the town, and of the aqueduct which formerly carried their waters to Tyre, several of the immense arches are still visible. And these are all that remain of Tyre! Its transparent vases, its brilliant purple, and its precious woods, were formerly renowned throughout the whole earth; but all those precious exports have now made way for a trifling trade in grain, which is grown by the Metoualis, and sold by the Greeks, who are very numerous in the town.

We entered the port of Saint Jean d'Acre just at nightfall. It was too late to land; but by the clear light of the stars all the details of the gulf, gracefully sweeping between Acre and Kaifa, were displayed by the aid of the contrast of the earth and the waters. Beyond the horizon of several leagues rise the crests of the Anti-Libanus, sinking on the left, while on the right the chain of Carmel rises in bold masses towards Galilee. The sleeping town as yet only revealed itself by its loop-holed walls, its square towers, and the domes of its mosque gleaming in the moonlight. But for the solitary minaret of that mosque, reminding us of the presence of Islamism, one might have imagined one's self still gazing upon the feudal city of the Templars, the last bulwark of the Crusades.

The dawn dispelled that illusion, by displaying the mass of shapeless ruins, the melancholy result of so many sieges and bombardments which the place has suffered even down to a recent day. At the first gleaming of day the Marsellais awaked me, and pointed out the morning star shining brightly down upon the village of Nazareth, distant only about eight leagues from us. The memories awakened by that sight could

not but fill us with emotion; and we proposed to the Marsellais that we should make an excursion to Nazareth.

"It is a great pity," said he, shrugging his shoulders, "but it is none the less a fact, that the House of Our Lady is no longer to be seen there; the angels having removed it to Loretto, near Venice. Here all that they show one is the site, and that (forgive the pun), is a sight scarcely worthy the trouble of so long a trip.' Moreover, we were for the moment chiefly intent upon paying our visit to the pasha. The experience of the Marsellais in Turkish manners might, we thought, enable him to give us some useful advice as to the mode of presenting ourselves, and we informed him how we had made the acquaintance of Mehemet Pasha at Paris. "Do you think he will recognize us?" we asked. "Oh! not a doubt of that; only you must resume your European costume, or you will have to wait your turn of audience, in which case you will not probably see him to-day." We followed this advice, only we continued to wear the Tarboush, on account of our heads being shaven, according to the oriental fashion.

We now went ashore, and diverted ourselves with traversing the narrow and dusty streets, to while away the time until the fit hour to present ourselves to the pasha. But with the exception of the bazaar and the mosque of Djezzar Pasha, which had been newly repainted, there really is little to be seen in the town. None but an architect by profession could give the plan of the churches and convents of the period of the crusaders. The site is still marked out by the foundations. Nothing remains standing but a gallery which runs beside the fort, a remnant of the palace of the Grand Masters of St. John of Jerusalem.

The pasha resided out of town, in a summer kiosk, situate near the gardens of Abdallah, at the end of an aqueduct which crosses the plain. On seeing in the court-yard the numerous horses and slaves of the visitors, we at once perceived the wisdom of the Marsellais as to my change of costume. In the Levantine dress

we should have been but an insignificant personage ; in our black European suit we became "the cynosure of all eyes, observed of all observers."

Under the peristyle, at the foot of the staircase, was an immense mass of slippers, left there by the visitors who had already been admitted. The Tchiboutji who received us wanted us to take off our boots ; but we refused to do so, which evidently gave a high notion of our importance, and accordingly we were kept scarcely a moment in the waiting-room. Moreover, the letter with which we were provided had already been handed to the pasha, and although it was not our turn he ordered our admittance.

We took leave of the Marsellais, and returned to the kiosk of the pasha. As we crossed the plain covered with wild plants and grass scorched up by the sun, we admired the admirably selected site of the ancient city, once so powerful and so magnificent, now reduced to a shapeless tongue of land stretching into the waters, and covered with the wrecks made by three terrible bombardments within fifty years. At every moment one strikes one's foot against cannon-balls and fragments of bombs with which the earth is strewn and furrowed.

On entering the pavillion in which we had been received in the morning, we no longer saw a heap of slippers at the foot of the staircase, and the entering apartment was no longer crowded with visitors ; we were only led across the clock-room, and in the next room we found the pasha, who was leaning on the window-sill, and smoking, and who, without altering his posture, and in the most unceremonious manner possible, gave us a true French shake of the hand, and said, "Well, how goes it? Have you had a good walk about our town? Have you seen everything?"

He no longer spoke in Italian, but in French, and his reception was so different from that which he had given us in the morning that we could not forbear from betraying our surprise. "Ah!" said he. "excuse me if I this morning received you *en Pasha*. The worthy folks who were in the hall of audience would never have forgiven

me for a breach of etiquette in favor of a Frank. At Constantinople every one understands that sort of thing, and here we are mere *provincials*."

After a pretty long as well as strong emphasis upon this last word, Mehemet Pasha condescended to inform us that he had for a considerable time sojourned at Metz in Lorraine, as a student in the preparatory school of artillery. This detail at once set us at our ease, by supplying us with an opportunity to speak of some of our friends who had been his comrades. In the midst of our conversation, the evening gun of the port announced the setting of the sun, and a loud burst of drums and fifes called the faithful to prayer. The Pasha left us for a moment, no doubt for the purpose of fulfilling his religious duties; and then he returned and said to us—

"We shall dine in the European fashion." And, in fact, the attendants brought in chairs and a high table, instead of turning a tabouret up-side down and covering it with a plateau of metal and setting cushions around, as is the Eastern custom. We were fully sensible of the true and kindly politeness by which the Pasha's procedure was dictated, and yet we must confess, we do not love this gradual invasion of the East by our European customs, and we complained to the Pasha that he treated us as though we were some mere vulgar tourists.

"And yet," said he, "you come to visit me in your European costume of mournful or formal black?"

The reply was just, and we felt quite convinced that we were right. Whatever we may do, and however far we may conciliate the friendship of the Turk, it must not be supposed that there can be any fusion of his fashion of living and ours. The European customs which he adopts in certain cases become a sort of neutral ground, where he receives us without delivering up himself; he imitates our manners, as he uses our language, but solely out of consideration for us. He resembles that character of the ballet who is half peasant and half noble: to Europe he shows his *gentleman* side, but to Asia he is still the Osmanlee. In fact, the prejudices of the people render this policy absolutely necessary.

We shall now land our readers at Acre, as being on several accounts the most convenient spot from which to make our imaginary trips to the most famous and important places of Palestine, Syria, and Asia Minor.

A more motley and heterogeneous population than that of Syria it would not be easy to find, consisting as it does of Jews, Turks, Syrians, Arabs of the Desert, Greek, Latin, and Armenian Christians, Copts, Maronites, and Druses. High posts, whether military or civil, are held in Acre, as in all the other pashalics, almost exclusively by the Turks; while the Greeks, Armenians, and Jews, are the chief interpreters, bankers, financiers, and agents, or brokers.

Acre is the ancient Ptolemais, and is seated on the northern angle of the bay of the same name, a fine semicircular sweep of between three and four leagues, stretching as far as Carmel. Forming as it does the key to Palestine, it was a place of especial consequence and great resort at the time of the Crusades, when it was frequently, and very sharply, contested between the Paynim and the Christian chivalry; but when the Knights of St. John of Jerusalem were at length expelled from it, it became almost utterly ruined as well as deserted, and in that condition it remained until the ferocious but active and capable Djezzar Pasha repaired both the town and the harbor, and by his only too notorious capacity and despotism restored it to its former rank and importance. Being the great port alike for import and export, it was especially valuable to Djezzar, who thus could command not merely the general trade of Syria but also its supply of food. Terribly ferocious tyrant as he was, Djezzar had nevertheless some really great qualities as a ruler, and may even be said to have been magnificent as a founder and restorer of public works. Stripping the vast and beautiful remains of Cæsarea, which he regarded and used as a mere quarry, he built a mosque, a bazaar, and that great Eastern convenience and ornament, a fine public fountain; and from the time of the expulsion of the Knights of St. John, Acre has had no greater benefactor

than this able though terrible man, of whom it has been quaintly and truly said that "he was himself his own engineer and his own architect; he formed the plans, drew the designs, and superintended the execution. He was his own minister, chancellor, treasurer, and secretary; often his own cook and gardener, and not unfrequently both judge and executioner at the same instant."

At the commencement of the present century, when Acre was visited by Dr. Clarke, that fortress and the consequent command both of the coast and of the inland country were in the possession of Achmet, who boldly and successfully bade defiance to the Turkish government, and ruled with a despotic and cruel power rarely equalled even by a Turkish ruler. A native of Bosnia, he early in life became a slave at Constantinople. Here, however, where everything is paradoxical, the seemingly hopeless and forlorn condition of slavery very frequently serves but as a stepping-stone to wealth and power. So it was in the case of Achmet, which was his real name; though when he became possessed of the power which he so ruthlessly exerted he took a pride in being known by the name of Djazzar, or the Butcher, a name to which his deeds only too well corresponded. Being sold as a slave to Ali Bey in Egypt, Achmet displayed so much ability and firmness of purpose that he became governor of Cairo, and from that post he speedily rose to be Pasha of both Sidon and Acre; and when Volney travelled in the Holy Land, as long ago as 1784, Achmet had a force of nearly a thousand Bosnian and Arnaut cavalry, besides a frigate and two or three smaller craft, and his annual revenue was nearly half a million sterling, an immense sum for that time and country.

When Dr. Clarke visited Achmet, that ferocious tyrant was sixty years of age, and still in full possession of his mental and bodily faculties, a fact of which he was not a little proud. Dr. Clarke says: "We found him seated on a mat in a little chamber destitute of even the meanest article of furniture, excepting a coarse

and porous earthenware vessel for cooling the water which he occasionally drank. He was surrounded by maimed and disfigured persons, some without a nose, others without an arm, with only one ear or with only one eye; these persons he termed *marked men*, persons bearing signs of their having been taught to serve their master faithfully! He scarcely," continues the Doctor, "looked up to notice our entrance, but continued his employment of drawing upon the floor, for one of his engineers, a plan of some works which he was then constructing. His form was athletic, and his long white beard entirely covered his breast. His habit was that of a common Arab, plain but clean, consisting of a white camlet over a cotton cassock, and his turban was also white. Neither cushion nor carpet decorated the boards of his divan. In his girdle, indeed, he wore a poniard set with diamonds, but this he apologized for displaying, saying that it was his badge of office as governor of Acre, and, therefore, could not be laid aside. Having ended his orders to the engineer, we were directed to sit upon the end of the divan, and his dragoman—interpreter—Signor Bertocino, kneeling by his side, he prepared to hear the cause of our visit."

Achmet Pasha has been very appropriately termed the Herod of his day. Not only did he delight to be surrounded by men whose maims and disfigurements testified to his cruelty, but his rigor was as great towards the weaker sex. Thus on one occasion of his rightly or wrongly suspecting his wives of infidelity, he butchered no fewer than seven of them with his own hands; and it was strongly suspected, from the extreme secrecy with which all deaths in his harem were concealed, that isolated cases of similar murder were to be charged against him. He was as avaricious as he was cruel, and not even his really great ability could compensate for his merciless and short-sighted extortions. To the port and town of Acre he may be said to have been a benefactor, but to the country around he was an actual scourge. Not even the fertility of the country over which he bore sway could prevent his extortions

from inflicting great and even permanent injury upon it, and we cannot better sum up his character than by saying that he was a genuine and strongly-marked type of the worst description of Eastern tyrants ; reckless of human suffering, profuse of human blood, and quite insatiable in his thirst after riches.

Though Acre is supposed even now to have a population of ten thousand souls, and though from its position as a port, and from its being only twenty-seven miles from Tyre and only eighty-two from Jerusalem. it must always command a certain degree of prosperity, it yet may emphatically be termed a city of the past, It has a vast number of ruins, nearly all of which exhibit great strength. Maundrell enumerates a great many of these ruins, and among them those of the cathedral church of St. Andrew, according to some, though by others, with but little propriety, called the palace of King Richard. Maundrell also notices the ruins of the church of St. John, the tutelary saint of the Knights Templars, by whom the town was called Saint Jean d'Acre, instead of its ancient name of Ptolemais, the convent of the Knights Hospitallers, their grand master's palace, and many other ruins of churches, monasteries, and forts extending above half a mile in length, "all of them displaying," he adds, "so much strength, as though every building in the city had been contrived for war and defence." And there can be but little doubt that such was in reality the case, for Sandys, always careful and mostly accurate, says, "The carcass shows that the body hath been strong, doubly immured (*i.e.*, double walled), fortified with bulwarks and towers, to each wall a ditch lined with stone, and under these various secret posterns. You would judge by the ruins that the city rather consisted wholly of divers conjoining castles than any way mixed with private dwellings, which witness a notable defence and an unequal assault, or that the rage of the conquerors extended beyond conquest ; the huge wall and arches turned topsy-turvy, and lying like rocks upon the foundation." All these indications perfectly agree with what we know of the character and history

of Acre. Being the key to Syria and the bulwark of Christianity against heathenness, it was quite natural that all its buildings should partake of the warlike character. In that often assailed and valiantly contested city, even the merchant and the priest were as much exposed to the dangers of war as the Christian knights and soldiers were ; and its great value as a commercial *entrepot* rather increased than diminished its need of vast strength as a fortress.

Dr. Clarke speaks with contempt of the interior of Acre, as having the common defect of Levantine towns : " narrow, dirty lanes, with wretched shops and as wretched inhabitants." But travellers too often forget that in hot climates narrowness of streets is anything rather than a defect ; with the broad streets and open squares of Petersburg, London, or Paris, towns in the climate of Acre or Jerusalem would be unendurably hot and unhealthy. If the narrow streets and lofty houses were but perfectly clean, we are inclined to believe that they would be admirably adapted to the requirements of those who occupy them.

In Dr. Clarke's time the ruins of Acre were as rich and as beautiful as they were numerous and massive. We saw many superb remains still in the pasha's palace, in the khan, the mosque, the public bath, the fountains and other works of the town, consisting of fragments of antique marble, the shafts and capitals of granite, and marble pillars, masses of the verde antique breccia, of the ancient serpentine, and of the syenite and trap of Egypt. In the garden of Achmet's palace, leading to his summer apartment, we saw some pillars of yellow variegated marble of extraordinary beauty, but these he informed us he had procured from the ruins of Cæsarea, upon the coast between Acre and Jaffa, together with almost all the marble used in the decoration of his very sumptuous mosque. A beautiful fountain of white marble, close to the entrance of his palace, has also been constructed with materials from those ruins. . . . The bath is the finest and best built of any that we saw in the Turkish empire. Every kind of antique marble,

together with large pillars of Egyptian granite, might be observed among the materials employed in building it.

The country around Acre is by nature of very great and various fertility, producing corn, cattle, olives, linseed, water-melons, pumpkins, and cucumbers, besides a variety of fruits. In the time of Djezzar it also furnished a considerable export of cotton; but his cupidity and utter disregard alike of the rights of property and the interests of labor were ill-calculated to foster a cultivation at once so important and so delicate.

Battered and assailed as Acre has so often been from the time of the Crusades to Buonaparte's and our own doings there, nothing but its excellent position has saved it from utter desolation. In the hands of a really enlightened government it might even yet achieve all and more than all its former strength and beauty; but the grasping rule of a Turkish pasha too often tends to neutralize any advantages, however great, of position, soil, or climate.

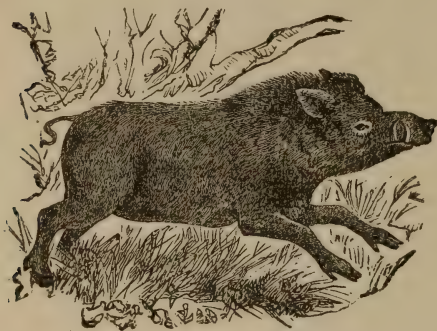
Apart from its historic greatness, Acre is amply entitled to attention, from its position relatively to the most interesting of all the cities of the Holy Land—Jerusalem; to which place we now proceed to direct the attention of our readers. Pilgrims to the Holy City not unfrequently find Acre their best starting point; and thither, by way of Cæsarea and Jaffa, we now proceed to trace the route. On leaving Acre for Jerusalem by way of the above places, the road runs for some distance along that coast by which (Acts xxi.) St. Paul returned from Macedonia to Jerusalem; but some travellers take the inland road, by way of Nazareth.

By far the most interesting place between Acre and Jerusalem is the once magnificent Cæsarea. The Arabs still give it the equivalent name of *Kaisaria*, but where the splendid city of Herod once teemed with busy crowds there is now not a single inhabitant. Perhaps there has not, in the history of the world, been an example of a city that in so short a space of time rose to such an extraordinary height of splendor as did this

of Cæsarea, or that exhibits a more awful contrast to its former magnificence by the present desolate appearance of its ruins. Its theatres, once resounding with the shouts of multitudes, echo no other sound than the nightly cries of animals roaming for their prey. Of its gorgeous palaces and its temples, enriched with the choicest works of art, and decorated with the most precious marbles, scarcely a trace can be discerned. Within the space of ten years after laying the foundation, from an obscure fortress (called the tower of Strato, as it is said, after the Greek who founded it), it became the most celebrated and flourishing city of Syria. Herod dedicated it to Augustus and called it Cæsarea, in honor of him. Subsequently it was made a Roman colony by Vespasian, who granted it several privileges. The harbor of Cæsarea was originally very inferior to its other commercial aptitudes; but Josephus informs us that Herod, at a vast expense, rendered it one of the most convenient harbors on that coast.

The supposed sites of the ancient buildings of Cæsarea are such mere shapeless mounds, that no reasonable conjectures can be founded upon them as to its ancient topography. But aqueducts, running from north to south, still remain to testify by their own vastness the magnificence and extent of the city which they formerly supplied with water. The lower and more easterly of these aqueducts is on an unarched wall; it is thirteen feet in thickness, and must have conveyed an immense quantity of water in its arched channel, which is five feet and a half in width. The other is about a hundred and twenty feet nearer to the sea, and is built on arches. They are both nearly buried in sand, but their ancient extent and excellence are still very perceptible. The town is said to have been walled by Louis IX. of France, in the time, and no doubt for the advantage, of the crusaders; and on a point of land which stretches from the south-western angle of the walls there are the remains of a very strong castle, full of fragments of pillars of marble, granite, and a very beautiful grey alabaster. As the foundation is formed

of immense pillars of granite, Captain Mangles infers that it was built upon the ruins of some Roman temple. Within the walls there are great ruins of arched houses, which were probably built during the Holy War; but the ground is so over-grown with briars and thistles that it was impossible to examine any part excepting where there was a beaten path. It is a remarkable resort for



WILD BOAR OF PALESTINE.

wild boars, which also abound in the neighboring plain; when the Mahomedans kill them they leave carcasses upon the spot, as it would defile them to touch them. There is no other remarkable ruin within the walls except a large church, probably the cathedral of the

archbishop, who had twenty bishops under him. It is a strong building, and it, as well as the castle, seems, to have been destroyed by war. By what I could conjecture, it seems to have been built in the style of the Syrian churches, with three naves which ended to the east in semicircles, where they have their principal altars.

Though the remains of Cæsarea were so extensively used as a quarry by Djezzar for his repairs and buildings, they are still considerable. Various columns and masses of stones are seen lying in the sea, close to the shore.

The historic fame of this city of the past is very great. Repeated mention is made of Cæsarea in the Acts of the Apostles. There it was that Paul was so long detained a prisoner, and there, in presence of King Agrippa, he delivered that eloquent address which is preserved in the 26th chapter of the Acts. It is frequently, too, named as the port at which the apostles

embarked or landed, and it is mentioned, also, as the abode of Cornelias the centurian, and of Phillip.

After crossing an extensive plain, the traveller reaches the village of Haram, where are caves and indications of excavated dwellings, and thence, fording on the way the small stream of El-Arsouf, he at length arrives at *Jaffa*—the ancient *Joppa*—the often mentioned port of Jerusalem, and, indeed, one of the most ancient ports of the world. Of its high antiquity and of its former great importance we have abundant proof.

Here, as we learn from Scripture, it was that Jonah, upwards of eight centuries before the Christian era, embarked to flee unto Tarshish ; and here, as we learn from the New Testament, St. Paul recalled Tabitha to life. And these indubitable proofs of its high antiquity well correspond with its position relatively to Judæa, a position which must necessarily have given it a great importance from the very earliest periods of the Jewish history.

Its antiquity, however, and even its important position, have not sufficed to preserve Jaffa from those destructive effects of war, which have destroyed so many other cities of Palestine, or reduced them to mere and very miserable villages. Louis IX. of France fortified it in the thirteenth century, but neither his fortifications nor the efforts of the Christian chivalry could preserve it from ravages so complete, that a celebrated French traveller who was there about the middle of the 17th century, "found nothing at Jaffa but a castle and some caverns." Probably there is some exaggeration here ; at all events, towards the close of the last century Jaffa had become a considerable and prosperous town, and was well garrisoned. Its connexion with the invasion of Syria by the French, under the first Napoleon, is well known. In the present day Jaffa is a town of moderate size, with about 5,000 inhabitants. It exhibits no remains of antiquity. Gardens and groves of orange and other fruit trees, with olives and sycamores, extend for a considerable distance outside the town. That its position relatively to Judæa, and particularly with reference to Jerusalem, to the westward of

which it lies at only about forty miles distance, has been the sole means of conferring importance upon Jaffa, is evident from the fact that its harbour, though so much,



DATE PALM TREE.

and during so long a period, resorted to, is in reality a very bad one. Dr. Clarke, among modern travellers, does not hesitate to pronounce it "one of the worst in the Mediterranean." And Josephus, always a high authority on all subjects connected with Palestine, says that "Joppa and Dora are small maritime cities, which are unfit for harbours by reason of their exposure to impetuous southerly winds, which roll the sands from the sea upon the stones, and will not allow of ships keeping their station; so that the mer-

chants and mariners are there compelled to ride at their anchors on the sea itself." In fact, not only the disadvantage spoken of by Josephus, but, also numerous rocks and shoals, render the actual harbor so incon-

venient and insecure, that to this day ships usually take up their berths at a mile or more from the town.

Quitting Jaffa, the traveller proceeds in a south-eastwardly direction, to Ramlah, a journey of about three hours, or nine miles ; the hour's journey in those countries being on the average about three miles. The country thus traversed is of an undulating and somewhat wild aspect, tolerably well wooded in the immediate vicinity of Jaffa, but afterwards almost entirely destitute of trees, excepting a few olives on the hills. This naked aspect is preserved until Ramlah is neared, and then the trees, especially the stately palms, become very numerous.

*Ramlah*, the Rama of Ephraim, and long, though without sufficient reason, conjectured to be the Arimathea of the New Testament, thirty miles distant from Jerusalem, is situated in a smiling and fertile plain, and is inhabited by about two thousand families. Christian travellers here mostly find their temporary home in the Latin Convent, which was founded by Philip the Good, Duke of Burgundy, and occupied exclusively by Spanish brethren. the Armenians and Greeks have also convent here, but they are far inferior to the one already mentioned. The Turks have two handsome mosques, which formerly were Christian churches. In one of these is a beautiful white marble tomb with bas-reliefs and gilt inscriptions ; it contains the remains of Aayoub Bey, a Mameluke, who had fled on the French entering Egypt, and who died here.

*Lydda*, now Lood, where St. Peter cured Eneas of the palsy, is now but a poor village, though conspicuous from a distance, by the lofty minaret of its mosque. Near this mosque are the ruins of the magnificent church of St. George, frequently mentioned with admiration by the writers on the Crusades and the early travellers.

Upon the road between Ramlah and Jerusalem there occur numerous places which mark the sites of localities often referred to in the Bible, and hence possessed of undying interest. Amongst these are the village of *Beitoor*,

which represent the Upper and Lower Bethoron ; *Yalo*, the ancient Ajalon ; *El-Fib*, the Gibeon of sacred narrative ; and numerous others. Many of these places are now, however, wholly without inhabitants, and the entire tract of country—though containing the principal line of approach to the sacred city, Jerusalem—is, like most other parts of Palestine, infested by parties of wandering and predatory Arabs.

In about two hours and a half after we left Ramlah we entered the mountain scenery of the hill country of Judæa. For some time before we reached the mountains we kept looking up at their dusky sides, as they rose in towering grandeur to the height of about a thousand or fifteen hundred feet above our heads ; they were covered with burnt grass, here and there disclosing strips of the bare horizontal rock, and diversified with a few bushy trees that stood at very forlorn and unfriendly distances from each other. Having entered the mountain defile, we moved along a deep and most comfortless track, covered with large and sharp stones, sometime down a steep and almost precipitous descent, which obliged us to alight and lead our mules, and at other times along the dry and stony bed of a winter torrent, which we had to cross and recross half a dozen times in the course of a hundred yards ; while at other times we climbed a heavy and lengthened ascent, with only a few shrubs between us and the edge of the precipice. Thus we continued ascending and descending, one while round the projecting base of the mountain, another while winding in the hollow curve formed by their circular edges, till about one o'clock, when we arrived at a well of good water, beside a ruined edifice that seemed to have been erected as a military station to guard the pass.

The hills from the commencement of the mountain-scenery are all of a round and handsome shape, meeting in the base and separated at the tops, not in peaks or pointed acuminations, but like the gradual retiring of two round balls, placed in juxta-position. Their sides are partially covered with earth, which nourishes a

feeble sprinkling of grass, with here and there a dwarf tree or solitary shrub. They are not susceptible of cultivation, except on the very summit, where we saw the plough going in several places. They might be terraced, but we saw no traces of their having been so. The features of the whole scenery brought strongly to our recollection the ride from Sanquhar to Leadhills, in Scotland; and to those who have visited that interesting part of our native country, we can assure them, the comparison gives a favorable representation of the hills of Judæa.

Passing through a country of this description, the traveller at length reaches that great object of the pilgrim in the East, the Holy City, JERUSALEM.



# JERUSALEM.

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## CHAPTER III.

### A BIRD'S-EYE VIEW OF THE HOLY CITY.

Were an unreflecting reader to take up various books of travels and turn to their descriptions of Jerusalem, he could scarcely fail to be much puzzled at the great discrepancies in the accounts given by them of its first aspect. All these seeming discrepancies, however, are completely explained away by the fact that, inasmuch as Jerusalem in reality has very various aspects on its several sides, travellers approaching it by different roads necessarily must receive different impressions from its first aspect. Add to this permanent cause the varying influences of the weather, and of the season of the year and the hour of the day, and we may well believe any two of the travellers who give opposing descriptions of the first impressions made upon them on approaching the Holy City, to be like the two knights in the fable of the golden and silver shield—both right and both wrong. Thus, for instance, Dr. Clarke, who entered by the Damascus gate, describes the first view of the Holy City, from a hill at about an hour's distance, as being a most impressive one. "We had not been prepared," says he, "for the grandeur of the spectacle which the city alone presented. Instead of a wretched and ruined town, by some described as the desolated remnant of Jerusalem, we beheld, as it were, a flourishing and stately metropolis."

Perhaps not a little of the brilliancy with which the Holy City first impressed Dr. Clarke, is explained in those few words, *glittering in the sun's rays*; though it undoubtedly appears to more advantage from the road by which he saw it than from that which leads from Jaffa. Approaching by the latter road, Dr. Richardson appears to have been grievously disappointed in his expectations; for he exclaims—"These plain embattled walls in the midst of a barren mountain-tract, do they enclose the city of Jerusalem? That hill at a distance on our left, supporting a crop of barley and crowned with a half-ruined hoary mansion—is that the Mount of Olives? Where was the Temple of Solomon, and where is Mount Zion, the glory of the whole earth? The end of a lofty and contiguous mountain bounds our view beyond the city on the south, an insulated rock peaks up on our right, and a broad and flat-topped mountain, furrowed by the plough, slopes down upon our left. The city is straight before us; but the greater part of it stands in a hollow that opens to the east; and the walls being built upon the higher ground on the north and on the west, prevent the interior from being seen in this direction. We proceeded down the gentle descent, covered with well-trodden grass, which neither the sun nor the passengers had yet deprived of its verdure. The ground sinks on our right into what has been called the Valley of the Sons of Hinnom, which at the north-west corner of the wall becomes a broad and deep ravine, that passes the gate of Yaffa, or Bethlehem, and runs along the western wall of the city."

Chateaubriand has described it, but is even more than usually guilty of the fault common to the generality of imaginative minds—proneness to exaggerate. To men of this turn of mind everything is extreme; the scene upon which they gaze becomes, under the influence of their fancy, bright as "a bower of roses by Bendemir's stream," or arid as a desert and gloomy as a graveyard. When seen from the Mount of Olives, on the other side of the valley of Jehoshaphat, Jerusalem presents an inclined plane, descending from west to east. An embattled

wall, fortified with towers and a Gothic castle, encompass the city all round, excepting, however, part of Mount Zion, which it formerly enclosed. In the western quarter, and in the centre of the city, the houses stand very close; but in the eastern part, along the brook Kedron, you perceive vacant spaces; among the rest, that which surrounds the mosque erected on the ruins of the Temple, and the nearly deserted spot where once stood the castle of Antonia, the second palace of Herod.

The houses of Jerusalem are heavy square masses, very low, and without chimneys or windows; they have flat terraces or domes on the top, and look like prisons or sepulchres. The whole would appear to the eye one uninterrupted level, did not the steeples of the churches, the minarets of the mosques, the summits of a few cypresses, and the clumps of nopals, break the uniformity of the plan. On beholding these stone buildings, encompassed by a stony country, you are ready to inquire if they are not the confused monuments of a cemetery in the midst of a desert.

Enter the city, but nothing will you there find to make amends for the dullness of its exterior. You lose yourself among narrow and unpaved streets, here going up-hill, there down, from the inequality of the ground, and you walk among clouds of dust and loose stones. Canvas, stretched from house to house, increases the gloom of this labyrinth. Bazaars, roofed over and fraught with infection, completely exclude the light from the desolate city. A few paltry shops expose nothing but wretchedness to view, and even these are frequently shut, from the apprehension of the passage of a *cadi*. Not a creature is to be seen in the streets, not a creature at the gates, except now and then a peasant gliding through the gloom, concealing under his garments the fruits of his labor, lest he should be robbed of his hard earnings by the rapacious soldiers. Aside, in a corner, the Arab butcher is slaughtering some animal, suspended by the legs from a ruined wall; and from his haggard and ferocious look, and his bloody hands, you

would suppose that he had been cutting the throat of a fellow-creature, rather than killing a lamb. The only noise that from time to time is heard in the city is the galloping of the steed of the desert, bearing the janisary, who brings the head of the Bedouin, or who returns from plundering the unhappy fellah.



GROUP OF JEWS AND JEWESSES.

Amid this extraordinary desolation you must pause a moment to contemplate two circumstances still more extraordinary. Among the ruins of Jerusalem, two classes of independent people find in their religion sufficient fortitude to enable them to surmount such

complicated wretchedness. Here reside communities of Christian monks, whom nothing can compel to forsake the tomb of Christ; neither plunder, nor personal ill-treatment, nor menaces of death itself. Night and day they chant their hymns around the Holy Sepulchre. Cast your eyes between the Temple and Mount Sion; behold another petty tribe, cut off from the rest of the inhabitants of the city.

The particular objects of every species of degradation, these people bow their heads without murmuring; they endure every kind of insult without demanding justice; they sink beneath repeated blows without sighing; if their head be required, they present it to the scimitar. On the death of any member of this proscribed community, his companions go at night and inter him in the valley of Jehoshaphat, in the shadow of Solomon's Temple. Enter the abodes of these people, you will find them, amid the most abject wretchedness, instructing their children to read a mysterious book which they in turn will teach their offspring to read. What they did five thousand years ago, these people still continue to do. Seventeen times have they witnessed the destruction of Jerusalem, yet nothing can discourage them, nothing can prevent them from turning their faces towards Sion.

To see the Jews scattered over the whole world, according to the word of God, must doubtless excite surprise. But, to be struck with supernatural astonishment, you must view them at Jerusalem; you must behold these rightful masters of Judæa living as slaves and strangers in their own country; you must behold them expecting, under all oppressions, a king who is to deliver them.

Crushed by the cross that condemns them, skulking near the Temple of which not one stone is left upon another, they continue in their deplorable infatuation. The Persians, the Greeks, and the Romans, are swept from the earth; and a petty tribe, whose origin preceded that of those great nations, still exists unmixed among the ruins of its native land.

Such is the outward aspect of the “widowed Queen,  
forgotten Zion”—

“Is this thy place and city, this thy throne,  
Where the wild desert rears the craggy stone?  
Where suns unblest their angry lustre fling.  
And way-worn pilgrims seek the scanty spring?  
Where now the pomp which kings with envy view’d?  
Where now the might which all those kings subdued?  
No martial myriads muster in thy gate—  
No suppliant nations in thy Temple wait;  
No prophet-bards thy glittering courts among,,  
Wake the full lyre, and swell the tide of song;  
But lawless Force, and meagre Want is there,  
And the quick-darting eye of restless Fear,  
While cold Oblivion, ’mid thy ruins laid,  
Folds his dank wing beneath the ivy shade.”

There can, however, be no doubt, not only that some travellers greatly exaggerate the actual gloom, squalor, and deformity of Jerusalem, but that they go thither under the impression of a somewhat absurd delusion. They appear to have entertained the expectation of seeing the invisible, and of finding the disappeared of mortal vision! To tread the very soil which eighteen hundred years ago was trodden by the feet of the incarnate Son of God, to gaze upon the very rocks and plains upon which He gazed, and among which he ministered in life and agonized in dying upon the Cross that man might live eternally, is one of the most precious privileges that European wealth enjoys; and we may justly deem the taking advantage of that privilege a sure proof of high feeling and of cultivated intellect. But to expect to find in semi-barbarous Turkey the resplendent Jerusalem of the olden day is surely absurd! Jerusalem is no worse than other Turkish towns as to even its general aspect and accommodations; and it is superior to all other cities in the world, at least for this, that, whatever may be the doubts or error of exact topographical detail, and *whatever may be the impostures and ludicrous inventions of monks and of Jewish ciceroni*, here is the undoubted site of events the most solemn and sacred in the history of Man. “Still the eloquent

air breathes, burns " with the accents of David, of Solomon, of the Baptist, of the Savior, of prophets, apostles, and martyrs; and here, too, still rise the rocks, and smile the valleys, and gush the springs, and flow the streams, which monarchs and heroes, the Savior and saints, once looked upon and loved. To gaze upon these scenes is a great privilege, to endeavor to trace out the precise scene of each special event of which we have read in the most precious of all histories, is an employment that does honor alike to the hearts and the heads of those who engage in it; but to make it matter of marvel and of murmuring that a modern Turkish town does not exhibit the architectural glories of the antique and holy city which David ruled and Solomon adorned, is simply an absurdity. A moderately attentive perusal of the narrative of Josephus would suffice to obviate all such absurdity, by showing how all but *literally* complete was the destruction of old Jerusalem by the Romans. The site remains, the city has ages ago disappeared, and he who complains of being disappointed because he no longer sees the architectural grandeurs of the sceptered Solomon, might with equal show of judgment and erudition express disappointment that he cannot find, still standing in the Arabian desert, the tents of the nomade Abraham.

To men interested in tracing within the walls, antiquities which are referred to in sacred history, no spectacle can be more mortifying than the city in its present state. The mistaken piety of the early Christians in attempting to preserve, has either confused or annihilated the memorials which it was anxious to render conspicuous. Viewing the havoc thus made, it may now be regretted that the Holy Land was ever rescued from the dominion of the Saracens, who were far less barbarous than their conquerors. The absurdity, for instance, of hewing the rocks of Judæa into shrines and chapels, and of disguising the face of nature with painted domes and gilded marble coverings, by way of commemorating the scenes of our Savior's life and death, is so evident and so lamentable, that even Sandys, with

all his credulity, could not avoid saying, "Those natural forms are utterly deformed, which would have better satisfied the beholder, and too much regard hath rendered them less regardable."

It is a tantalizing thing for the traveller who wishes to recognize in his walks the site of particular buildings, of the scenes of memorable events, that the greater part of the objects mentioned in the descriptions, both of the inspired and the Jewish historians, are entirely removed and razed from their foundation, without a trace or a name being left behind to point out where they once stood. Not an ancient tower or gate, or wall, or scarcely even a stone of any of them, remains. The foundations are not only broken up, but every fragment of which they were composed, is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out the pleasure-gardens of Jerusalem, or her groves of idolatrous devotion. And when we consider the palaces and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were thirty feet long, fifteen broad, and seven and a half thick, we feel scarcely more astonished at the strength, skill, and perseverance by which they were constructed, than shocked by the relentless and brutal hostility by which they were scattered and overthrown, and utterly removed from our sight. A few gardens still remain on the sloping base of Mount Zion, watered from the pool of Siloam: the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hands that dressed and fed them were withdrawn: the Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all round about Jerusalem the general aspect is blighted and barren; the grass is withered; the bare rock looks through the scanty sward; and the very grain, like the starving progeny of famine, seems in doubt whether to come to maturity or to die in the ear. The vine that was brought from Egypt is cut from the midst of the land;

the vineyards are wasted ; the hedges are taken away ; and the graves of the ancient dead are open and tenantless.

We have already sufficiently shown the utter absurdity, alike of expecting to find in modern Jerusalem the architectural aspect of her destroyed predecessor, and of all lamentations about the disappointment of an expectation so egregiously unfounded. We may add, that as a modern Turkish town Jerusalem is of moderate extent, its walls enclosing a circuit of about two and a half miles, and that its aspect, as viewed by the proaching traveller, is, upon the whole, good-looking and attractive. Seen from a distance it may be pronounced even dignified and imposing. The walls, which are strengthened at intervals with towers and battlements, are of stone, and exhibit a massive appearance.

All doubts about the present extent of this famous city, as well as about several of the disputed points in the topography of its immediate neighborhood, have been removed by a trigonometrical survey which was executed by the English corps of Royal Engineers in 1841, after the close of the warlike operations of the British fleet upon the Syrian coast. This survey has been subsequently given to the world, and has been made the subject of elaborate comment by those writers who are interested in disputed points concerning the determination of the sacred sites in and about the city. It is, however, to the measurements made by Mr. Catherwood in 1835, and to the accurate topographical observations of Dr. Robinson (first communicated to the world through the "Biblical Researches" of that able writer,) a few years later, that we are mainly indebted to the clear and positive knowledge we now possess respecting the situation and aspect of the Holy City of the Jew and the Christian alike.

Modern Jerusalem occupies part of a rocky plateau, intermediate in position between the shores of the Mediterranean and the head of the Dead Sea—but nearer the latter. It stands upon ground which is at an elevation of considerably more than two thousand feet

above the level of the Mediterranean. This ground includes the hills anciently known by the names of Acra and Zion, together with Moriah, upon which the Temple formerly stood. A portion of Mount Zion, however, lies without the modern walls, which enclose a much less considerable circuit than belonged to the ancient city in its most flourishing period. The south-western brow of Zion, which is outside the walls of modern Jerusalem, is 2535 feet above the waters of the Mediterranean.

The rocky plateau upon which the city stands stretches far to the northward, in the direction of Nablous. On the other three sides Jerusalem is limited by deep and narrow valleys; on the east and south, indeed, by valleys so deep and narrow as to entitle them to be called *ravines*. The eastern valley is that through which the brook Cedron flows, and which was anciently called the *Valley of Jehoshaphat*; it divides the city from the Mount of Olives, which rises immediately to the eastward. The valley to the southward of the city is that which the Jews called by the name of Ben-Hinnom, or the Valley of the Sons of Hinnom—the Greek *Gehenna*: this divides Mount Zion from the eminence entitled the “Hill of Evil Counsel.” The western valley was formerly known as the valley of Gihon.

The Mount of Olives—or Jebel Toor as it is now called by the Arabs—is a long line of hills, with three conspicuous summits. The central summit, which is the most elevated, rises to 2724 feet above the Mediterranean, and is consequently two hundred feet higher than the ground upon which Jerusalem stands. It hence overlooks the entire city, which seems spread out, as it were, in a map, beneath the feet of the traveller who gazes from it upon the ravines below. The view from the summit of the Mount of Olives is, indeed, most extensive: it stretches in the direction of east and south-east over the valley of the Jordan and the upper portion of the Dead Sea, including the whole tract between Jerusalem and Jericho, with (to the southward)

the country towards Bethlehem and the neighboring wilderness of Judæa.

The highest portion of Mount Zion is about three hundred feet from the Valleys of Jehoshaphat and Hinnom, (that is, the eastern and southern valleys), at their point of junction. The highest part of the Hill of Evil Counsel, to the southward of the city, is nearly or quite as high as Zion, but not quite so steep.

We cannot forbear adding to this account of the site of Jerusalem the vivid and truthful description conveyed in the verses of Tasso—

“Jerusalem is seated on two hills  
Of height unlike, and turned side to side ;  
The space between a gentle valley fills,  
From mount to mount expanded far and wide ;  
Three sides are sure incas’d with crags and hills,  
The rest is easy, scant to rest espied ;  
But mighty bulwarks fence that plainer part,  
So art helps nature, nature strengthened art.

The town is stored of troughs and cisterns, made  
To keep fresh water ; but the country seems  
Devoid of grass, unfit for plowman’s trade,  
Not fertile, moist with rivers, wells, and streams.  
There grow few trees to make the summer’s shade,  
To shield the parched land from scorching beams,  
Save that a wood stands six miles from the town,  
With aged cedars dark and shadows brown.

By East, among the dusty valleys, glide  
The silver streams of Jordan’s crystal flood ;  
By West, the midland sea, with bounders tied  
Of sandy shores, where Joppa whilom stood.  
By North, Samaria stands, and on that side  
The golden calf was reared in Bethel’s wood ;  
Bethlem by South, where Christ incarnate was,  
A pearl in steel, a diamond set in brass.”

The account of the great Italian poet is strictly accurate. The country about Jerusalem is all of limestone formation, and is not naturally fertile. The rocks everywhere come out upon the surface, which in many parts is also thickly strewn with loose stones ; and the aspect of the whole region is barren and dreary. Yet

the olive thrives here abundantly ; and fields of grain are seen in the valleys and level places, but they are less productive than in the region of Hebron and Nablous. Neither vineyards nor fig trees flourish on the high ground around the city, though the latter are found in the gardens below Siloam, and are very frequent in the vicinity of Bethlehem.

The height of the walls which enclose Jerusalem varies with the irregularities of the ground, being in some places not more than twenty-five feet, and in other and more exposed situations as much as from sixty to seventy-five feet. But on entering the city all the ideas of grandeur which might have been encouraged by its distant appearance are immediately dispelled, and the miserable reality is brought vividly home to the mind. The streets are full of inequalities, many of which result from the accumulation of the rubbish of ages, and are also narrow and badly paved, being merely laid irregularly with raised stones, with a deep channel for beasts of burden in the middle ; their breadth seldom exceeds eight or ten feet. In many places the houses on each side of the street meet over-head, so that the road runs under a succession of arches, which are barely high enough to allow a person on horseback to pass beneath them. The houses are nearly all built of stone, since timber requires to be brought from a considerable distance, and is hence little used ; as usual in Oriental cities, there are but few windows towards the street, light being admitted to the apartments from interior court-yards. All the houses are furnished with cisterns, or reservoirs, for the collection of the rain-water, upon which the inhabitants mainly depend for their supply of water during the summer months. Many of the larger dwellings are supplied with several of these cisterns, which generally occupy the ground-floor, or cells, formed for the purpose below its level, and into which the water that falls on the roof is conducted by means of open pipes or gutters. The greater number of those used in the present day are probably of ancient construction, being excavated in the limestone rock on which the city

is built. A large number of the houses are in a delapidated and ruinous state, and habitations which have a respectable appearance from the street are often found, upon entering them, to be little better than heaps of ruins. The inhabitants of Jerusalem are estimated to amount to 14,000 in number, of which about 6,000 are Mohammedans, about 4,000 Jews, and 4,000 Christians.

Jerusalem is entered by four gates, which face the cardinal points. That on the north side is called the Damascus Gate; that on the eastern side of the city is St. Stephen's Gate; to the east, the Zion Gate; and on the western side, the Jaffa Gate. The interior of the city is distinguished according to the different portions which its inhabitants respectively occupy, as the Mohammedan, Christian, Armenian, and Jewish quarters. The Armenian quarter is to the south-west, the Jewish quarter to the south-eastward, and the Christian quarter to the north-west. The Mahommedans occupy the remaining and larger quarter of the city.

It will be interesting to compare with the above the account which Josephus gives of the ancient city, which, as we have said, was of larger extent than modern Jerusalem.

"The city of Jerusalem," says the accurate Jew, "is fortified with three walls on such parts as are not encompassed with impassable valleys; for in such places it has but one wall. The city was built upon two hills, which are opposite to one another, and have a valley dividing them asunder, at which valley the corresponding rows of houses on both hills terminate. Of these hills, that which contains the upper city is much the higher, and in length more direct; according it was called the Citadel by King David; he was the father of that Solomon who built this Temple at the first; but it is by us called the Upper Market-place. But the other hill, which was called Acra, and sustains the lower city, is of the shape of the moon when she is gibbous. Over against this there was a third hill, naturally lower than Acra, and parted formerly from the other by a broad valley. However, in those times when the Asmoneans

reigned, they filled up that valley with earth, and had a mind to join the city to the Temple. They then took off part of the height of Acra, and reduced it to be of less elevation than it was before, that the Temple might be superior to it. Now the Valley of the Cheesemongergs, as it was called, and was that which we before told you distinguished the hill of the upper city from that of the lower, extended as far as Siloam ; for that is the name of a fountain which hath sweet water in it, and that, too, in great plenty. But on the outside these hills are surrounded by deep valleys, and, by reason of the precipices on both sides, are everywhere impassable."

It is to be lamented that the inherent and inevitable difficulty of identifying sites which the events formerly enacted or the structures formerly standing upon them render so interesting alike to our feelings and to our imagination, is still further increased and complicated by the countless monkish traditions which prevail throughout the Holy Land. In many of those cases where the monks pretend to show, with circumstantial minuteness, the exact scenes of sacred events, (even to their smallest details,) there exists abundant internal proof of the absurdity as well as the effrontery of the assertions. One of the first places, for instance, to which the devout or curious traveller is conducted is a spacious grotto situated at a short distance from the Damascus Gate, and on the northern side of the Holy City. This grotto, or cave, is boldly affirmed to have been the abode of the prophet Jeremiah, and the traveller's attention is especially directed to a shelving projection of rock, at about eight feet from the ground. This is positively affirmed to have been the prophet's bed, and supposing the grotto to have been his abode, such would not improbably have been the use made of the rocky shelf in question. But there is not a tittle of evidence to support either assertion. In this case, however—as, indeed, in respect of every locality in the Holy Land—there can be but little doubt that each site and object pointed out is deserving of attention and regard,

though perhaps not in connection with the person or the event with whom or with which the monks so boldly and so positively claim connection for it.

Limited as the Holy Land is, when compared to the number and the vastness of the events of its history, it may reasonably be affirmed that there can be but few sites and still fewer objects which are not, in fact, connected with some hallowed name or with some striking event; and it is especially to be remarked that, as in the alleged abode of Jeremiah, many of the objects which are venerated by the Christians are held in equal veneration by both Jews and Turks—a pretty sure proof that, however old traditions may have been warped or misinterpreted by modern error or by modern fraud, such objects have been traditionally handed down to our veneration or attention. The great danger alike of the reader and of the traveller is that of yielding too implicit a belief to the over precise statements which monkish and other guides make, but which, in many cases they do not, because they cannot, support by a particle of reasonable evidence.

The grottos which are so numerous throughout the Holy Land, and more especially in the vicinity of Jerusalem, are favorite places of monkish, and generally unauthenticated, identification. Some of the most remarkable of these are the grottos famous as the Sepulchres of the Kings. In most cases there is but one difficulty in which we are placed by the positive nomenclature of the monks and other guides; we only wonder how they can be bold enough not only to assert, but also to call upon us to believe, statements which, positive as they are, rest upon no sort of authority, and, indeed, are in many cases obviously incorrect. But in the case of the Sepulchres of the Kings we have a double difficulty to deal with; of what kings were these caves or grottos the sepulchres? Of the burial-places of the kings of Israel and of Judah we have precise information from the Scriptures, and we are quite sure that these grottos are not their sepulchres. On the other hand, that they were sepulchres is quite

certain, and from their magnitude we may readily suppose them to have been appropriated as the last resting places of royal mortality. And it is not easy to imagine why they have been called the Sepulchres of the Kings, were there not some foundation for the title. Maundrell suggested that here, probably, were buried Hezekiah, and also the sons of David, spoken of in 2 Chron. xxxii. 33: Chateaubriand thought that Herod the tetrarch might have been their occupant.

The tombs of the Kings lie on the northern side of the city, at a distance of nine hundred yards from the Damascus gate, and nearly at the head of the Valley of Jehoshaphat. Whoever was buried here, this is certain, that the place itself discovers so great an expense of both labor and treasure, that we may well suppose it to have been the work of kings. You approach it on the east side through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock, with which it is encompassed instead of walls. On the south side of the court is a portico, nine paces long and four broad, hewn likewise out of the natural rock. There is a kind of architrave running along its front, adorned with sculpture of fruits and flowers, still discernible but much defaced by time. At the end of the portico, on the left hand, you descend to the passage into the sepulchres. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it; but, within, you arrive in a large fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular; and the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room you pass into six more, one within another, all of the same fabric with the first. Of these the two innermost are deeper than the rest, having a second descent into them of about six or seven steps. In every one of these rooms, except the first, were

coffins of stone, placed in niches in the sides of the chambers. They had been, at first covered with handsome lids, and carved with garlands; but now most of them were broken to pieces by sacrilegious hands. The sides and ceilings of the rooms were always dropping, with the damps condensing upon them. To remedy which nuisance, and to preserve these chambers of the dead clean, there was in each room a small channel cut in the floor, which served to drain the drops that fell constantly into it. But the most surprising thing belonging to these subterraneous chambers was the door, (for there was but one remaining,) being left hanging as it were on purpose to puzzle the beholders. It consisted of a plank of stone of about six inches in thickness, and in its other dimensions equalling the size of an ordinary door, or somewhat less. It was carved in such a manner as to resemble a piece of wainscot; the stone of which it was made was evidently of the same kind with the whole rock; and it turned upon two hinges in the nature of axles. These hinges were of the same entire piece of stone with the door, and were contained in two holes of the immovable rock, one at the top, the other at the bottom.

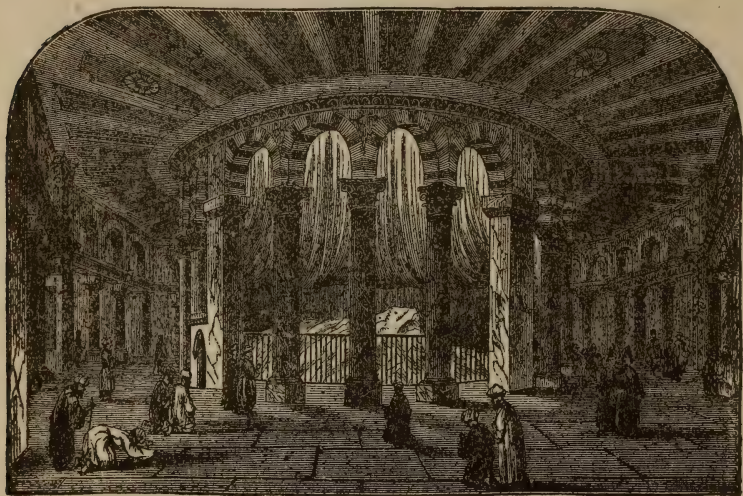
From this description it is obvious to start a question—how were such doors as these made? Whether they were cut out of the rock, in the same place and manner as they now hang? or whether they were brought and fixed in their station, like other doors? One of these must be supposed to have been done, and whichever part we choose as most probable, it seems, at the first glance, not to be without its difficulty. But thus much I have to say for the resolving of this riddle, (which is wont to create no small dispute among pilgrims), viz., that the door which was left hanging did not touch its lintel by at least two inches, so that I believe it might easily have been lifted up and unhinged. And the doors which had been thrown down had their hinges at the upper end twice as long as those at the bottom; which seems to intimate pretty plainly by what method this work was accomplished.

From these sepulchres we returned towards the city again, and just by Herod's Gate were shown a grotto full of filthy water and mire. This passes for the dungeon in which Jeremiah was kept by Zedekiah, till enlarged by the charity of Ebed Melech. (Jer. xxxviii.)

Dr. Clarke compares these sepulchres to the subterranean chambers which are found lying westward of Alexandria, in Egypt, and which are known as the Sepulchres of the Ptolemies. "Each chamber," says that intelligent traveller, "contains a certain number of receptacles for dead bodies, not being much larger than our coffins, but having the more regular form of oblong parallelograms; thereby differing from the usual appearance presented by the sepulchral crypts of this country, where the *soros*, although of the same form, is generally of very considerable size, and resemble a large cistern. The taste that is manifested in the interior of these chambers seems to denote a later period in the history of the arts; the skill and neatness visible in the carving are admirable. We observed also some slabs of marble, exquisitely sculptured; these we had never observed in the burial places before mentioned,"—*i. e.*, the Sepulchres of the Ptolemies. Speaking of some of the smaller chambers or recesses which are entered from the first great chambers, Dr. Clarke says, "In one of these we found the lid of a white marble coffin; this was entirely covered with the richest and most beautiful sculpture; but, like all the other sculptured work about the place, it represented nothing of the human figure, nor of any animal, but consisted entirely of foliage and flowers, and principally of the leaves and branches of the vine."

From the Sepulchres of the Kings the traveller is usually taken to the celebrated mosque of Omar, a building so splendid and adorned with such lavish costliness, that it would be highly interesting even had it not the additional recommendation of being reputed to stand upon the exact site of Solomon's Temple. The second Temple, it is reasonably conjectured, was not pulled down, and it may consequently be supposed that

Herod the Great did not entirely rebuild it, but merely made repairs and extensive additions. These additions, however, must have been immense, if Josephus is correct in saying that eleven thousand laborers were employed upon the works for nine years. But, vast and apparently time-defying as the Temple was thus rendered, our Savior said of it to his disciples, "See ye not all these things? Verily I say unto you, There shall not be one stone left here upon another that shall not be thrown



THE MOSQUE OF OMAR, JERUSALEM,

Containing the Holy Stone brought by Mahomet from Mecca.

down." (Matt. xxiv. 2.) And this prophecy, which to the proud and unbelieving Jews seemed like an actual blasphemy, was literally fulfilled, for the Roman Titus, when he took Jerusalem after its memorably long and terrible resistance, ordered his fierce legions to dig up the very foundations of both the city and the Temple, and so exactly and ruthlessly were his orders obeyed, that the general, Terentius Rufus, actually drove a ploughshare over the ground on which the magnificent Temple had stood.

The site remained a waste, strewed here and there with ruins, till the taking of Jerusalem by the caliph Omar, A. D. 637. Proud of his conquest, and anxious to commemorate it by building a noble mosque, Omar, we are told by an Arabian writer, desired the patriarch Sophronius to indicate the most suitable site for that purpose, and the patriarch pointed out the site of Solomon's Temple. To the costly but comparatively small mosque which Omar built there, very extensive additions were made by the caliph Abd-el-Malek, who enclosed the rocky site—Mount Moriah—with a wall. The succeeding caliph, El-Walid, made still further additions and greatly embellished the mosque, especially with a gilt copper dome, of which he plundered a church at Baalbec. When Jerusalem was taken by the crusaders they converted this mosque into a Christian church; but when the Sultan Saladin in his turn became master of Jerusalem he restored the vast and costly structure to its original Mohammedan uses and character.

There is, probably, no one point upon which the religious predilections of the Moslem world are so jealously exclusive as upon that of admitting Christians into the city of Mecca, or into the mosque of Omar. Armed with a government *firman*, or order, the Christian who visits Constantinople finds no difficulty in making his way into any of the mosques, not even that of St. Sophia; but no Mussulman official, however latitudinarian in his belief, or however desirous to oblige an individual, would venture so to brave the fury of the Mussulman rabble as to give a Christian an order for admittance to the mosque of Omar. Such an order would probably cause an actual revolt against the official granting it; and it certainly would be no protection to the Christian bearer of it, who would in all human probability be torn to pieces in defiance of it. The monk Father Roger, who visited Jerusalem, and who professed to have made his way into the Temple by dint of stratagem, accounts thus for the singular unwillingness of the Mussulmans to allow a Christian to enter this mosque. He states that the Turks are firmly per-

suaded that were a Christian to gain access to the court of the Temple, God would grant whatever prayers he might offer up there, *even were he to pray that Jerusalem may fall into the hands of the Christians*. So firmly are they persuaded of this, that, not contented with denouncing the penalty of being burned alive or embracing Mohammedanism against any Christian entering even the court of the Temple, they keep, it seems, a most jealous and constant guard to prevent such an intrusion.

Within a more recent period, however, the external appearance, at least, of this sanctuary of the Mohammedan world has become better known to Europeans. The Haram, or outer court of the mosque, has been elaborately surveyed. The entire area of the sacred enclosure was found to exhibit the following dimensions: The length of the east wall is 1520 feet, of the south wall 940 feet, of the west wall 1617 feet, and of the north wall 1020 feet. A good view of the whole area, with the sacred edifices which it encloses, is obtained from the roof of the governor's house, closely adjoining, and access to which is readily granted on a proper application.

Dr. Richardson from whom we have already quoted, really did enter the mosque, and to his courage and intelligence we owe the best account which we have hitherto received of the interior of that famous edifice. Besides his connexion with a distant English party, Dr. Richardson had the advantage of being a physician, a character to which the Turks attach a sort of sanctity, admitting the Christian physician even to their harems, into which it would be certain death for any other man, even if a Mohammedan, to make his way. The ignorance of the native and Jewish physicians necessarily renders the superior skill of the European a matter of absolute marvel to the Turks, and, as Dr. Richardson himself remarks, "Both Turks and Arabs, and even Oriental Christians, are perfect gluttons in physic, and place greater confidence in its wonder-working powers than the more enlightened people in Europe are disposed to do." It seems that when Dr. Richardson was

at Jerusalem, the *Capo-Verde*, i. e. the Green Turban, or Mohammedan primate of that city, was not a jot behind the rest of his compatriots in his love of physic and in his veneration of the character of the physician ; and he thence conceived so great a friendship for the Doctor, that though even he dared not openly give him admission to the Temple, he not only connived at, but facilitated, his clandestine entrance in disguise. All the arrangements having been made for the Doctor's bold, because really perilous, enterprise, he doffed his white burnouse and arrayed himself in a black abba belonging to his friend the Capo-Verde, and, thus disguised, and preceded by a black interpreter, he boldly ascended the south side of Mount Moriah, passed the Cadi's house, and entered the Haram Shereef, or noble palace of religious retirement, which title includes the whole enclosed space by which the mosque is surrounded. Within this enclosure, and immediately surrounding the Sakhara, or mosque, there is a *stoa*, not, as the name would lead us to anticipate, a covered porch, but a raised platform paved with fine marble ; crossing this platform the Doctor and his black interpreter and guide speedily reached the door of the mosque, and we shall now give the Doctor's account of his visit in his own graphic language.

A gentle knock brought up the sacristan, who, having been apprized of our visit, was waiting to receive us. He demanded, rather sternly, who we were, and was answered by my black conductor in tones not less consequential than his own. The door immediately edged up, to prevent as much as possible the light from shining out, and we squeezed ourselves in, with a light and noiseless step, although there was no person near who could be alarmed by the loudest sound of our bare feet upon the marble floor. The door was no sooner shut than the sacristan, taking a couple of candles in his hand, showed us all over the interior of this building ; pointing, in the pride of his heart, to the elegant marble walls, the beautifully gilded ceiling, the well at which the true worshippers drink and wash, with which we

also blessed our palates and moistened our beards, the paltry reading-desk, with the ancient Koran, the handsome columns, and the green stones with the wonderful nails. As soon as we had completed this circuit, pulling a key from his girdle, he unlocked the door of the railing which separates the outer from the inner part of the mosque, which, with an elevation of two or three steps, led us into the sacred recess. Here he pointed out the patches of Mosaic work in the floor, and the round flat stone which the Prophet carried on his arm in battle; directed us to introduce our hand through the hole in the wooden box, to feel the print of the Prophet's foot, and through the posts of the wooden rail to feel as well to see the marks of the angel Gabriel's fingers, into which I carefully put my own, in the sacred stone that occupies the centre of the mosque. Sakhara, or the *Locked-up*; (over it is suspended a fine cloth of green and red satin, but this was so covered with dust that, but for the information of my guide, I should not have been able to tell the composing colors;) and, finally, he pointed to the door that leads into the small cavern below, of which he had not then the key.

We reviewed a second time the interior of the building, drank of the well, counted the remaining nails in the green stone, as well as the empty holes; then, having put a dollar into the hands of the sacristan, which he grasped very hard with his fist, while he obstinately refused it with his tongue, we hied us out of the gate of paradise, Bab-el-Jenne, and, having made the exterior circle of the mosque, we passed by the judgment-seat of Solomon, and descended from the Stoa Sakhara by another flight of steps into the outer field of this elegant enclosure. Here we put on our shoes, and, turning to the left, walked through the trees, that were but thinly scattered in the smooth, grassy turf, to a house that adjoins the walls of the enclosure, which in this place is also the wall of the city, and which is said to contain the throne of King Solomon. Here there was no admittance, and from this we proceeded to a stair which led up to the top of the wall, and sat down

upon the stone on which Mahomet is to sit at the day of judgment, to judge the re-embodied spirits assembled beneath him in the Valley of Jehoshaphat. Descending from this seat of tremendous anticipation, which, if Mahomet were made of flesh and blood, would be as trying to him as his countenance would be alarming to the re-embodied spirits, we walked along the front of El-Aksa, the other mosque, which occupies the side, as the Sakhara does the centre, of the enclosure, and arrived at another fountain, where we again washed our beards and tasted the water.

This sacred enclosure is the sunny spot of Moslem devotion. There is no sod like that which covers the ample area of its contents, and no mosque at all comparable to the Sakhara. Here the god of day pours his choicest rays in a flood of light that, streaming all around upon the marble pavement, mingles its softened tints in the verdant turf, and leaves nothing to compare with or to desire beyond. It seems as if the glory of the Temple still dwelt upon the mosque, and the glory of Solomon still covered the site of his Temple.

But the great beauty of the whole enclosure is the Sakhara itself, which is nearly in the middle of the platform, and but a little removed from the south side ; it is a regular octagon of about 60 feet a side, and is entered by four spacious doors. Each of these doors is adorned with a porch, which projects from the line of the building, and rises considerably up on the wall. The lower story of the Sakhara is faced with marble, the blocks of which are of different sizes, and many of them evidently resting on the side or narrowest surface. They look much older on a close inspection than they do when viewed from a distance, and their disintegration indicates a much greater age than the houses said to have been built in the time of the mother of Constantine the Great ; and probably both they and the aged stones in the flooring of the Stoa Sakhara formed part of the splendid temple that was destroyed by the Romans. Each side of the Sakhara is panelled ; the centre stone of one panel is square, of another octagonal, and thus

they alternate all round; the sides of each panel run down the angles of the building like a plain pilaster, and give the appearance of the whole side of the edifice being set in a frame. The marble is white, with a considerable tinge of blue, and square pieces of blue marble are introduced in different places, so as to give the whole a pleasing effect. There are no windows in the marble part, or lower story of the building. The upper story of this elegant building is faced with small tiles of about eight or nine inches square; they are painted of different colors, white, yellow, green, and blue, but blue prevails throughout. They are said to be covered with sentences from the Koran; though of this fact I could not be certain, on account of the height and my imperfect knowledge of the character. There are seven well-proportioned windows on each side, except where the porch rises high, and then there are only six, one of which is generally built up, so that only five are effective. The whole is extremely light and beautiful, and from the mixture of the soft colors above, and the panelled work and blue and white tinge of the marble below, the eye is more delighted with beholding it than any building I ever saw.

The admiration excited by the appearance of the exterior was not diminished by a view of the interior, the arrangements of which are so managed as to preserve throughout the octagonal form, agreeable to the ground plan of the building. The inside of the wall is white, without any ornament; and I confess I am one of those who think ornaments misplaced in a house of prayer, or anything tending to distract the mind when it comes there to hold converse with its God. The floor is of grey marble, and was then much covered with dust, from some repairs that were being executed on the dome.

A little within the north door, there is a flat polished slab of green marble, which forms part of the floor. It is about fourteen inches square, and was originally pierced by eighteen nails, which would have kept their places but for the amazing chronometrical

virtues with which they were endowed. For such is their magical temper, that they either hold or quit, according to the times ; and on the winding up of each great and cardinal event a nail has regularly been removed to mark its completion ; and so many of these signal periods have already rolled by, each clenched by an accompanying nail, that now only three and a half remain, fourteen and a half being displaced in a supernatural manner. It is recondite matter, known only to the wise in wonders, how the nails got into the stone, as how they got out of it. Thus much, however, the hierophants vouchsafed to communicate, that, when all the nails shall have made their escape, all the events contained in the great map of time will then have been unfolded, and there will then be an end of the world, or nothing but a dull monotonous succession till the final consummation of all things. My conductor also gravely informed me that underneath this stone Solomon the son of David lies buried. All of which solemn nonsense it was proper for me to hear, without appearing to doubt either the information or the source from which it came.

There are four large square columns, one opposed to each alternate angle of the building, and three small round columns between each of them. Their base rests upon an elevation of the floor, and they are capitalled and surmounted with arches, the same as in the outer row ; this inner row of columns supports the dome. The intercolumnal space is occupied by a high iron railing, so that all entrance to the holy stone, or center of the mosque, is completely shut up, except by one door, which is open only at certain hours for the purposes of devotion.

This central compartment is elevated about three feet above the outer floor, and the ascent to it is by a flight of four steps. On entering along with the Turks, we there found several rather shabbily-dressed and ill-looking people engaged in their devotions. One of them was a female, of a mean, rustic appearance, and so extremely stupid that she was praying with her face to the west, which so provoked one of my conductors that

he went and raised her up from her knees, and, having given her a hearty scolding, turned her round and made her pray with her face to the south, which she did very obediently and without any demur. Within this row of columns the floor is also paved with white marble, and the blue and white columns are so mixed, as, in some places, to form a sort of mosaic. Proceeding on to the right, we came to a round flat stone of polished marble, which is raised high, and attached to the side of one of the square columns. This stone, I was informed, the Prophet carried on his arm in battle. It is a ponderous and very unlikely shield. It is broken through the middle, probably by a blow aimed at its master by an infidel hand. Opposite to this, and on the end of the Holy Stone, which I am about to describe, there is a high square wooden box, with an opening on one side of it large enough to admit the hand to feel the print of Mahomet's foot, which he left there either when he prayed or when he flew up to heaven. I put in my hand and touched it, to stroke my face and beard, as I saw the Mussulmans do. It is so completely covered that it cannot be seen.

But that to which this temple owes its name—El Sakhara, the Locked-up,—and its existence, is a large irregular oblong mass of stone that occupies the center of the mosque. It is a mass of compact limestone, the same as that of the rock on which the city stands, and of the other mountains about Jerusalem; and if I had not been told that it is a separate stone, I should have imagined it to be a part of the native rock that had been left unremoved when the other parts were levelled down for the foundation of the building. It rises highest towards the south-west corner, and falls abruptly at the end where are the prints of the Prophet's foot. It is irregular on the upper surface, the same as when it was broken from the quarry. It is enclosed all round with a wooden railing about four feet high, and which in every place is almost in contact with the stone. I have already mentioned that there is a large cover of variously-colored satin suspended over it, and nothing can

be held in greater veneration than the Hadir el Sakhara, or, the locked-up stone.

This stone has other weighty pretensions to the veneration of the Mohammedans than the print of the angel Gabriel's fingers or the Prophet's foot ; for, like the palladium of ancient Troy, it fell from heaven, and lighted on this very spot, at the time that prophecy commenced in Jerusalem. Here the ancient prophets sat, and prophesied, and prayed ; and as long as the spirit of vaticination continued to visit the holy men in the Holy City, the stone remained quiet for their accommodation ; but when prophecy ceased, and the persecuted seers girded up their loins and fled, the stone, out of sympathy, wished to accompany them ; but the angel Gabriel interposed his friendly aid, and grasping the stone with a mighty hand, arrested its flight, and nailed it to its rocky bed until the arrival of Mahomet, who, horsed on the lightning's wing, flew thither from Mecca, joined the society of seventy thousand ministering angels, and having offered up his devotions to the throne of God, fixed the stone immoveably in this holy spot, around which the caliph Omar erected the present elegant structure.

The wall of the dome is round, and the sides of the perpendicular part of it are faced up with blue, green, white and yellow painted tiles, the same as the upper part of the building, Blue is the prevailing color. It is divided into alternate compartments of close and reticulated work ; and is covered in at the top with lead, the same as the roof of the building.

Leaving the Sakhara, we proceeded to the Mosque el Aksa, the name given to the other house of devotion contained within this sacred enclosure ; though a fine and very elegant mosque in the interior, it is greatly inferior to it in beauty and sanctity. It is also called the Mosque of the Women, because it contains a separate place that is assigned to them for prayer ; and Djamai Omar, or the Mosque of the Caliph Omar, who used to pray in it. The place in which he performed his devotions is still exhibited. This was anciently a

church, and, in the Christian days of the Holy City, was called the Church of the Presentation, meaning thereby of the infant Jesus ; or, the Church of the Purification, meaning thereby, of the Virgin Mary. A narrow aisle on the right, off the body of the church, is shown as the place where she presented her Son in the Temple. The mosque is in the shape of a long square, and would answer very well for a Christian church at present, were it not for the superabundance of columns in the interior, which assimilate it more into an Egyptian temple.

The Church of the Holy Sepulchre, one of the very numerous buildings which the Holy Land owes to the sincere but not always very enlightened piety of the Empress Helena, the mother of Constantine, consists of three distinct compartments, each of which is a separate church or chapel of considerable beauty and tastefulness of design. One of these is called the Church of the Three Crosses, it being alleged that three were miraculously found there. Far more authentic objects of curiosity and interest in this church, however, were two stone coffins, supported upon pillars. These, which contained the mortal remains of Godfrey and Baldwin, the Latin kings of Jerusalem, were entire at the time of the visit of Chateaubriand, who saw and described them ; but they have been so completely destroyed by the Greeks, that not a vestige of them is now to be seen. Of the other two churches or chapels, one is that of the Holy Sepulchre, properly so called, the other that of Calvary, in which the rock appears with a rent or fissure said to have been caused by the awful earthquake in the dread day of the Crucifixion. In small side-chapels or apartments along the walls of these churches, the Greeks, Latins, Armenians, Maronites, etc., have their places of peculiar worship ; and painful are the scenes of fraud and violence to which the rivalries and cupidity of these various monks occasionally give rise. The manner in which the anniversary of the Resurrection is celebrated by the Greeks, that being one of several semi-dramatic celebrations by which the Greeks, Latins, etc., endeavor to extract coin from the purses of the

credulous is anything but flattering to their religious principles.

The rules of this church do not allow of the exhibition of graven images in their worship, but as some visible representation of the body of our Saviour was deemed to be necessary, in the way of either mockery or devotion, one, apparently lifeless, was extended upon a board and was carried around the Sepulchre with a mighty uproar, boys and men going beside it, and striking fire from flint. The ceremony began at about eleven o'clock, when the church was full in every quarter. The conduct of many of the attendants showed that they had entered the holy place in a becoming frame of mind ; these were chiefly females, and sat retired in the different chapels or recesses that surrounded the Sepulchre. The galleries above were also crowded ; many Turkish officers were present. The governor was expected but did not arrive. The mob occupied the body of the place, and their behavior was disorderly in the extreme ; they hallooed and ran about, leaped on one another's shoulders, revelling in the most unseemly manner, more like Bacchanals or unchained maniacs, or a set of rioters at a fair, than celebraters of the resurrection of the blessed Jesus. Numbers of Turkish soldiers were placed in the church to act as constables, and did their best to preserve order and decency ; but notwithstanding all their efforts in beating them with clubs and pulling and thrusting them about like so many disorderly animals, the noise and uproar continued until two o'clock, when the grand quackery of the day began to be played off by the Greek archbishop of Jerusalem ; for, with all possible respect for his sacred office, I cannot designate him or his exhibition by any other names that will adequately characterize them. The juggle attempted to be played off is usually denominated the Grecian fire, which, it is pretended, bursts supernaturally from the Holy Sepulchre on the anniversary of this day, and at which all the pilgrims of this persuasion light their lamps and torches, in the belief that they have thus received fire from heaven.

Before the ceremony commenced, the higher ecclesiastic entered the sepulchre, and in a short time light was perceived at a small window in its side. Thither all the people crowded in wild disorder, and lighted their torches at the flame, which from the place where they stood—the station of the organ belonging to the Roman Catholic Church—was distinctly seen to issue from a burning body, placed on the lower part of the window, within the tomb. This, when some of the wicks were of difficult access, was raised up and pushed nearer; at other times the flame was lowered down, and was out of sight, intimating that Heaven required to draw its breath, and the fire to receive a new supply of combustible materials; when again raised up it burned with greater brilliancy, and on becoming fainter was again lowered down as before, which showed that though the priests intended to be very artful, they, in fact, were very ignorant; for I am sure there is not a pyrotechnist in London who would not have improved the exhibition.

Thus, however, they continued, raising the light when strong, and lowering it when it became faint, till all the torches were lighted. No one, like the Druids of old, dared light his torch at that of another; all behoved to be regularly set on fire from the flame from the window, otherwise they were held in detestation all the year round. As soon, however, as this illumination was accomplished, the bishops and priests sallied forth from the tomb, and being joined by the other ecclesiastics, who were waiting without in their canonicals, and with torches in their hands, arranged themselves according to the precedency of their churches, Greeks, Armenians, etc., and marched thrice around the church, bearing their flaming torches high above their heads. The effect was particularly brilliant, especially when they passed down or came up from encompassing the Greek chapel. By this time the torches had either burnt out or extinguished, and here the ceremony closed. The priests laid aside their robes and their torches, and the public dispersed, more convinced of anything, if they reasoned at

all, than of the celestial origin of the fire by which their torches had been lighted up. Can we wonder that monotheistical Moslems deride the devotion of the Christians, insult them to their faces, and call them dogs and idolators?

These disgraceful mummeries of the Greek Church still continue in undiminished vigor. The miraculous Greek fire, which takes place on the Saturday of the Greek Easter week, serves, in the hands of the Greek and Armenian priests, the same purpose that the keys of Peter do in the hands of his skilful successors, the Popes; it unlocks every coffer and purse of the pilgrims, and renders them at the disposal of the inventors and perpetrators of this wonder.

A long line of street which extends between the Church of the Holy Sepulchre and the eastern gate of the city is called the *Via Dolorosa*, and is represented by the monks as marking the road along which Christ was led to crucifixion.

That portion of Mount Zion which is now within the walls is occupied with the Armenian convent, together with its church and gardens. Here, too, is now found a Protestant church, the foundations of which were laid a few years since, a short distance to the northward of the Armenian convent.



## CHAPTER IV.

### JERUSALEM AND ITS VICINITY.

Leaving Jerusalem for the Valley of Jehoshaphat, the traveller, on nearing St. Stephen's gate, reaches what is supposed—though not on indisputable ground—to be the remains of the pool of Bethesda, the dimensions, according to Dr. Robinson, being 360 feet in length, 130 feet in width, and 75 feet in depth.

Descending from St. Stephen's gate into the valley, the famed brook Kidron (or Cedron) presents itself. It is but a few paces across, and for three-fourths of the year is dry; though from the depth of its bed it would seem to have been formerly supplied with waters from some sources now dried up or diverted. The brook runs along the Valley of Jehoshaphat to the south-eastern corner of the city, where it takes a south-eastwardly direction to the Dead Sea.

A short distance to the south-eastward of St. Stephen's gate, a small bridge crosses the valley of the Kidron; passing over this bridge and descending some steps, we reach a subterranean church; a cavern of considerable height and extent, which bears the name of the Sepulchre of the Blessed Virgin, though there is entire absence of anything like historic proof that it really merits that appellation. It is reached by a flight of marble steps, each of which is twenty feet wide; the number of these steps is forty-seven. The supposed tombs of Anna, St. Joachim, and Joseph, are also contained within its precincts.

Proceeding along the valley towards the foot of Mount Olive we reach the garden of Gethsemane, which is a square plot of ground, not more than fifty-seven yards square, in which are some very ancient olive trees, supposed to shade the spot to which (John xviii. 1, 2) our Saviour was wont to retire in meditation. The garden is surrounded by a wall of dry stone, of

irregular form. Olive trees also occur in some of the adjoining plots of ground.

Some distance lower down the valley, and amongst the rocks upon its eastern side, are four excavations known as the Sepulchres of the Patriarchs; which are also known, severally, as the Sepulchres of Jehoshaphat, of Absalom, of St. James, and of Zachariah. But we may reject the legends of the monks, and those legends are contradicted by the style of architecture, so different from that of the early periods of Jewish antiquity. The architecture, in fact, is Grecian, and we think that the nearest approximation to truth is that the mausoleums were erected about the time of the alliance between the Jews and the Lacedæmonians, under the first Maccabees. The Doric order was still prevalent in Greece; the Corinthian did not supplant it until half a century later, when the Romans began to overrun Peloponnesus and Asia. In naturalizing at Jerusalem the architecture of Corinth and Athens, the Jews intermixed it with the forms of their peculiar style. The tombs in the Valley of Jehoshaphat, and the sepulchres of the kings to the north of the city, display an obvious alliance of the Egyptian and Grecian taste; from which alliance proceeded a heterogeneous kind of monuments, forming a sort of link between the Pyramids and the Parthenon. These remarks, at once acute and reasonable, may be supplemented by observing that the columns are of the same antique style which still appears in the architectural remains of the Ionian and Dorian cities of Asia, and more especially at Telmessus.

Proceeding further to the southward, along the valley of the Kidron, the traveller reaches a fountain which bears the name of the Blessed Virgin; and the monks, who must have a legend for everything, add that the Virgin used this fountain to wash the linen of our Savior. It might perhaps be that this was really the ancient fountain of Siloah, which was so far under the hill that it could not be commanded in time of war by such as were not masters of that part of the city. This fountain seems to have flowed into a basin called

the Pool of Siloam. Passing the fountain, we speedily enter a narrow valley between the mounts Zion and Moria. This is called the Valley of Mills, and, passing up a sort of ravine, ascending to the city walls, we reach, at about a hundred yards distance, the Pool of Siloam.

The water of this latter fountain—

“Siloa’s brook, that flowed  
Fast by the oracles of God”—

is the same as that of the so-called Fountain of the Virgin, from which it is distant only 1100 feet. A subterranean channel (which we fully explored) connects the two. It has a peculiar taste, sweetish, and very slightly brackish, but not at all disagreeable, and is in common use among the people of the adjacent village of Siloam, upon the opposite side of the valley of the Kidron. This village consists of a series of grottoes, some of which are adorned with porches, and all of which, though now the habitations of Arabs, were evidently formed for sepulchres!

Near this spot, in the ravine which is by some travellers called the Valley of Hinnom, and on the side of the mountain, is a remarkable burial place, which is known by the various names of the Aceldama, the Campo Santo, and the Potter’s Field. Of this place Sandys, in his quaint way, says: “In the midst hereof a large square room was made by the mother of Constantine, (the Empress Helena,) the south side walled with the natural rock, flat at the top, and equal (*even*) with the upper level, out of which arise certain little cupolas, open in the midst to let down the dead bodies. Through these we might see the bottom, all covered with bones and certain corpses but newly let down, it being now the sepulchre of the Armenians. A greedy grave, and dark enough to devour the dead of a whole nation; for they say, and I believe it, that the earth thereof, within the space of eight-and-forty hours, will consume the flesh that is laid therein.” Superstition ascribes the like power to the earth of this cavern, which is of oblong figure, and about twenty-six yards

in length, twenty in breadth, and about twenty in depth. The dead are buried here as in Naples and in other parts of Italy ; being stripped entirely naked and thrown on each other in heaps ; and having the curiosity to peep in upon that sad mass of mouldering mortality, we saw bodies in various states of decomposition, whence it may be inferred that this grave does not make that quick despatch with the corpses committed to it which is commonly reported.

Beyond this appropriately named *Aceldama*, a long series of sepulchres extends along the ravine to the south-west and west of Mount Zion ; they consist, like those in the Valley of *Jehoshaphat*, of grottoes labori-



MOHAMMEDAN FUNERAL PROCESSION.

ously excavated in the solid rock. They reminded us of the sepulchres in the ruins of *Telmessus*, and may be briefly described as a succession of subterranean chambers excavated with marvellous art, and each containing one repository, and some several repositories, for the dead, like cisterns carved in the rock upon the sides of these chambers. The doorways of these are so low that it is necessary to enter them stooping, in some cases even upon the hands and knees, and the sides of these doorways are grooved, for the reception of the massive stones with which they were closed, as indubitably were the tombs of the sons of *Heth*, of the kings of *Israel*, of *Lazarus*, and of *Christ*.

Though we have felt bound to conduct the reader to the more remarkable monuments of Jerusalem, we are not sorry to turn from them to the inhabitants, the most interesting amongst whom, in many respects, are the Jews. Many of the Jews are rich and in comfortable circumstances, and possess a great deal of property in Jerusalem; but they are careful to conceal their wealth and even their comfort from the jealous eyes of their rulers, lest, by awakening their cupidity, some vile plot should be devised to their prejudice. In going to visit a respectable Jew in the Holy City, it is a common thing to pass to his house over a ruinous foreground, and up an awkward outside stair, constructed of rough stones that totter under the foot; but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself, it is found to be clean and well furnished; the sofas are covered with Persian carpets; and the people seem happy to receive you. The visitor is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Christians. The ladies presented themselves with an ease and address that surprised me, and recalled to our memory the pleasing society of Europe.

This difference of manner arises from many of the Jewish families in Jerusalem having resided in Spain or Portugal, where the females had rid them of the cruel domestic fetters of the East, and on returning to their beloved land had very properly retained their acquired freedom and rank in society. They almost all speak a broken Italian, so that conversation goes on without the clumsy aid of an interpreter. It was the feast of the Passover, and they were all eating unleavened bread; some of which was presented to us as a curiosity, and we partook of it merely that we might have the gratification of eating unleavened bread with the sons and daughters of Jacob in Jerusalem; it is very insipid fare, and no one would eat it from choice.

For the same reason we went to the synagogue, of which there are two in Jerusalem. The form of worship

is the same as in this country, and in, we believe, every country which the Jews inhabit. The females have a separate part of the synagogue assigned to them, as in the synagogues in Europe, and in the Christian churches all over the Levant. They are not expected to be frequent or regular in their attendance on public worship. The ladies generally make a point of going on the Sunday (that is, the Friday night or Saturday morning) after they are married; and being thus introduced in their new capacity, once a year is considered as sufficient compliance, on their part, with the ancient injunction to assemble in the house of prayer. Like the votaries of Christian establishments, the Jewesses trust more to the prayers of the priests than to their own. The synagogues in Jerusalem are both poor and small, not owing to the poverty of their possessors, but to the prudential motives before mentioned.

The Jewesses in Jerusalem speak in a decided and firm tone, unlike the hesitating and timid voice of the Arab and Turkish females, and claim the European privilege of differing from their husbands, and maintaining their own opinions. They are fair and good-looking; red and auburn hair are by no means uncommon in either of the sexes. We never saw any of them with veils, and was informed that it was the general practice of the Jewesses in Jerusalem to go with their faces uncovered; they are the only females there who do so. Generally speaking, they are, we think, disposed to be rather of a plethoric habit; and the admirers of size and softness in the fair sex will find as regularly built fatties with double mouldings in the neck and chin, among the fair daughters of Jerusalem as among the fairer daughters of England. They seem particularly liable to eruptive diseases; and the want of children is as great a heart-break to them now as it was in the days of Sarah.

In passing up to the synagogue we were particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as with the poverty of their inhabitants. Some of the old men and

women had more withered and hungry aspects than any of our race we ever saw, with the exception of the caverned dames of Gornou, in Egyptian Thebes, who might have sat in a stony field, as a picture of famine, a year after the flood. The sight of a poor Jew in Jerusalem has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to Jerusalem as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew is, when gathered to his fathers, to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered ; and when, after all their longings, and all their struggles up the steepes of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their prayers, and refrain from uttering a prayer that the light of a reconciled countenance would shine on the darkness of Judah, and the day-star of Bethlehem arise in their hearts.

The Jews are the best guides in Jerusalem, because they give the ancient names of places, which the interpreters belonging to the different convents do not give. But they are not forward in presenting themselves, and must generally be sought.

Though Jerusalem, as we have already remarked, has so various a population, each particular people has a quarter or district which it especially affects and almost exclusively inhabits. Thus the Jews, as we have shown, cluster, as it were, around the edge of Mount Zion ; the Moslems chiefly dwell near and around the sacred enclosure of the Haram ; the Roman Catholics near their convent of St. Salvador, in the north-western corner of the Holy City ; and people of the Greek persuasion near the Syrian Christian convent of Saint John.

To estimate accurately so fluctuating a population as that of Jerusalem is by no means an easy matter. The Jew banker of the governor stated to us that the male Jews within the city are a thousand in number, and the females about thrice as many; while Dr. Richardson rates the whole Jewish population at as high as ten thousand and the Moslem and Christian population at only five thousand each. The mean of these estimates is probably nearer the truth, though even this would be considerably in excess of the calculation made by later observers.

Next after the Jews and their Turkish rulers, the most remarkable of the inhabitants of Jerusalem are the Armenians, inferior in number to the Greeks, but far superior to them both in wealth and influence. They are strong and comely persons, of dignified deportment, and both industrious and civil. There are many of them settled at Jerusalem in comfortable circumstances. Their houses are well kept and well furnished. On visiting them, the stranger is received with a warmth unusual even among the Greeks; and this cordiality is the more agreeable for being sincere. He is treated with coffee and a pipe of tobacco, a glass of liquor, cakes, biscuits, and various kinds of sweetmeats, which are handed to him by the mistress of the family, her daughter, or servant; all being usually in attendance, though there should be but one guest to be served. They take the cup or glass from him when he has done with it, and kiss his hands as they receive it. They pour water on his hands for him to wash after he has done eating, and give him a towel on which to dry them; and receiving which back they again lay hold of the hand and kiss it, and then retire to the station with the servant near the door. Mother, daughter, and man-servant, are all alike candidates to take the cup and kiss the hand; and, in point of etiquette, it matters not to which of them the guest delivers it. They seldom sit down in his presence, and never without much entreaty, even though the state of their health should be such as to render it improper for them to stand; afraid that by so doing they should

be thought deficient in respect to their visitor. The Armenian ladies have a sedate and pleasing manner, with much of the Madonna countenance ; their eyes are generally dark, and their complexion florid ; but they are rarely enriched with that soft, intelligent expression which characterizes the eye of the Greek or the Jewish female.

The Abyssinians and Maronites are but few in number, and as for the Copts, their number is so insignificant that they might well be omitted as a distinctive part of the population.

There is still one remarkable part of the motley population of Jerusalem—the Maugrabins. Of these people, who almost exclusively live in the Harat el Maugrabe (that is, street of the Maugrabins,) we may remark that they are a people of western Barbary ; and some of them are said to be descendants of the Moors, who were driven from Spain by Ferdinand and Isabella. These exiles were charitably received in the Holy City; a mosque was built for their use, and bread, fruit and money are even yet distributed among them. The heirs of those elegant architects of the Alhambra are become porters of Jerusalem, and are much sought after on account of their intelligence, and, as courtiers, are esteemed for their swiftness. What would Saladin and Richard of England say, if, suddenly returning to the world, they were to find the Moorish champions transformed into the door-keepers of the Holy Sepulchre, and the Christian Knights represented by brethren of the mendicant order !

There is so little either of trade or manufacture in Jerusalem, that a very few lines will suffice for what relates to that subject. The regular and large expenditure of the monk sand other wealthy residents, greatly increased by the influx of pilgrims, between Christmas and Easter, furnishes the most important source of subsistence and profit to the resident traders.

Jerusalem has one manufacture which is greatly in demand, not only for home sales, but for exportation, *via* Jaffa to Spain, Portugal, and Italy. The flourishing

manufacture in question consists of crucifixes, beads, shells, reliquiaries, and the like matters. The extent to which these are made is immense, and many Jew and Armenian speculators realize large fortunes by exporting them. The shells—mostly in imitation of the “scallop shell,” inseparable from our immemorial notion of the Pilgrim to the Holy Land,—are rudely but ingeniously cut. Sometimes they are fashioned into clasps for the zones or waist-belts of the Greek women, and they meet with a ready sale in Cyprus, Rhodes, and other islands of the Archipelago. Strings of beads—no less in use among the Moslems than among Catholics—are also very extensively manufactured; some from date-stones, and others from a very hard wood called Mecca wood, which, after the beads are made, is dyed red, black, and yellow. Some of these beads are large, but the smaller ones are most in request, and those which are old are preferred to new ones on account of the polish which long use gives to them. Beads and amulets against the plague are also manufactured from the limestone of the Dead Sea; and it is just possible that these amulets may have some power in neutralizing infectious miasmata, from the sulphuretted hydrogen which enters into its composition. With but this one manufacture of any noticeable extent, and relying for internal trade upon the classes already spoken of, the influx of money into the Holy City must yet be considerable. Not only are many of the inhabitants, more especially many of the Jews and Armenians, very rich, and an infinitely larger number moderately so, but a heavy tribute is exacted by the Turkish authorities. The Pasha of Damascus, within the limits of whose government the Holy City falls, has his own and the Sublime Porte’s interests personally attended to by the *Mozallam*, or military governor of Jerusalem; the *Mufti* who is at the head of both the judicial and ecclesiastical departments, and holds his appointment direct from Constantinople; the *Capo-Verde*, or superintendent of the Mosque of Omar; the *Moula Cadi*, or chief of the police; and the *Soubaski*, or town-major.

We have merely glanced at a portion of Mount Zion ; but ere we leave Jerusalem we must give a brief description of it as it now appears in its two divisions—Mount Zion within, and Mount Zion without, the walls.

Within the walls, Mount Zion is crowned, on the site, and nearly at the summit, by the building and the surrounding gardens of the Armenian convent ; by far the most magnificent in Jerusalem, it contains, besides the accommodations for the monks themselves, a thousand chambers appropriated to the use of pilgrims ! And even more than that number annually visit the convent from Armenia, Persia and Turkey. Some of these may be, and probably are, too poor to swell the revenues of the convent, but the greater majority pay sums far beyond a mere compensation for the provisions and shelter afforded them.

The apartments occupied by the Armenian patriarch and clergy are small, but well furnished, and laid with very rich Persian carpets. The attire, too, of these ecclesiastics is rich and Oriental ; the dresses in which they officiate are the most sumptuous we ever saw, excepting those on some dignitaries in St. Peter's at Rome. Their church has two altars decked with rich mitres, embroidered capes, crosses both of gold and silver, crowns, chalices, and other church utensils without number. In the middle of the church is a pulpit made of tortoiseshell and mother-of-pearl, with a beautiful canopy or cupola over it of the same fabric. The tortoiseshell and mother-of-pearl are so exquisitely mingled and inlaid in each other that the work far exceeds the material. Though small it is lofty, and crowned by a central dome, and being entirely free of pews or stalls of any description, looks considerably larger than it really is. The walls are everywhere covered with pictures ; they are executed in the worst taste, yet from the mere profusion of their numbers and gaiety of their coloring, they produce on the whole an agreeable effect. The pillars of the church and offices of the society, as well as the doors leading to it, and the inner walls, are all cased with porcelain tiles, painted in

blue with crosses and other sacred devices. The Mosaic pavement is the most beautiful of its kind. The whole is carefully covered with rich Turkey carpets, excepting only a small space before the great altar. In a small recess on the left is shown the sanctuary of St. James, thought to be on the spot on which he was beheaded; and this is ornamented with sculpture in white marble, with massy silver lamps, and gilding, and painting, producing altogether a surprising richness of effect. The door which leads to this is still more beautiful, and is composed entirely of tortoiseshell, mother-of-pearl, gold, and silver, all exquisitely inlaid.

Quitting the city by the Zion gate the first object that meets the eye of the traveller is a long and dingy-looking Turkish mosque, situated on the middle of Mount Zion. It is called the Mosque of the Prophet David, and is said to be built over his tomb, which is still exhibited in the interior, and is held in the greatest possible veneration by the Mussulmans. The Santons belonging to this mosque are the most powerful in Jerusalem.

A part of this building having formerly been the church of the Cœnaculum, an upper room was pointed out to us as the identical room in which our Savior ate that supper with His disciples to which the Christian world owes its most solemn and touching sacrament. We may very briefly as well as decisively dispose of this assumption by calling the attention of our readers to the fact that thirty-nine years after that event not only the walls but every house in Jerusalem had been razed to the foundations, and the ground ploughed up by the Roman soldiers, in order that they might discover the treasures which they supposed that the unfortunate Jews had hidden under their feet. Between the right of this mosque and the gate of the city a small Armenian chapel occupies the site of the palace of Caiaphas, remarkable for nothing but that the stone which closed up the door of the Holy Sepulchre is built in an altar at the upper end of it, to be kissed and

caressed, like other precious relics. It is an unpolished block of compact limestone, the same with the rock on which the city stands, and does not, like the block of marble in present use, carry on its face the refutation of its having once served the office attributed to it, though we confess there is almost as little probability that it ever did so.

We may mention a burial-ground a little to the west of the chapel, and dismiss with deserved brevity the places impudently pointed out as those "where the Virgin Mary expired and the cock crew to Peter," and proceed to describe the present aspect of Mount Zion. At the time when we visited the sacred ground, one part of it supported a crop of barley, another was undergoing the labor of the plough, and the soil that was turned up consisted of stone and lime, such as is usually met with in the foundations of ruined cities. The Mount is nearly a mile in circumference, is highest on the west side, and towards the east falls down in broad terraces on the upper part of the mountain, and narrow ones on the side as it slopes down toward the brook Kedron. Each terrace is divided from the one above it by a low wall of dry stone, built of the ruins of this celebrated spot. The terraces near the bottom of the hill are still used as gardens, and are watered from the Pool of Siloam. They chiefly belong to the inhabitants of the village of Siloa, immediately opposite. We have here another remarkable instance of the special fulfilment of prophecy—"Therefore for your sakes shall Zion be ploughed as a field, and Jerusalem shall become heaps."

We may remark that Jerusalem must anciently have had a copious supply of water very unusual to the cities of western Asia, and there can be no doubt that to this circumstance much of its beauty and salubrity, and no small part of the fertility of the neighboring country, were due. May not much of its decline in all these respects be attributable to the destruction of wells and aqueducts, consequent, indeed, upon war, but by no means the least fatal of its forms of ravage and desolation?

We shall conclude this chapter with Mark Twain's description of Jerusalem, in order that the reader may have an opportunity of observing how the notable objects, as well as the superstitions of the Holy City, appear when treated by the pen of the humorist :

A fast walker could go outside the walls of Jerusalem and walk entirely around the city in an hour. I do not know how else to make one understand how small it is. The appearance of the city is peculiar. It is as knobby with countless little domes as a prison door is with bolt-heads. Every house has from one to half-a-dozen of these white-plastered domes of stone, broad and low, sitting in the centre of, or in a cluster upon, the flat roof. Wherefore, when one looks down from an eminence upon the compact mass of houses (so closely crowded together, in fact, that there is no appearance of streets at all, and so the city looks solid), he sees the knobbiest town in the world, except Constantinople. It looks as if it might be roofed, from centre to circumference, with inverted saucers. The monotony of the view is interrupted only by the great Mosque of Omar, the Tower of Hippicus, and one or two other buildings that rise into commanding prominence.

The houses are generally two-story high, built stongly of masonry, whitewashed or plastered outside, and have a cage of wooden lattice-work projecting in front of every window. To reproduce a Jerusalem street it would only be necessary to up-end a chicken-coop and hang it before each window in an alley of American houses.

The streets are roughly and badly paved with stone, and are tolerably crooked—enough so to make each street appear to close together constantly and come to an end about a hundred yards ahead of a pilgrim as long as he chose to walk in it. Projecting from the top of the lower story of many of the houses is a very narrow porch-roof or shed, without supporters from below ; and I have several times seen cats jump across the street, from one shed to the other, when out calling. The cats could have jumped double the distance without

extraordinary exertion. I mention these things to give an idea of how narrow the streets are. If a cat can jump across them without the least inconvenience, it is hardly necessary to state that such streets are too narrow for carriages. These vehicles can not navigate the Holy City.



STREET SCENE IN JERUSALEM.

The population of Jerusalem is composed of Moslems, Jews, Greeks, Latins, Armenians, Syrians, Copts, Abyssinians, Greek Catholics, and a handful of Protestants. One hundred of the latter sect are all that dwell now in this birthplace of Christianity. The nice shades of nationality comprised in the above list, and the lan-

guage spoken by them, are altogether too numerous to mention. It seems to me that all the races and colors and tongues of the earth must be represented among the fourteen thousand souls that dwell in Jerusalem. Rags, wretchedness, poverty and dirt, those signs and symbols that indicate the presence of Moslem rule more surely than the cresting flag itself, abound. Lepers, cripples, the blind, and the idiotic, assail you on every hand, and they know but one word of one language apparently—the eternal “bucksheesh.” To see the numbers of maimed, malformed, and diseased humanity, that throng the holy places and obstruct the gates, one might suppose that the ancient days had come again, and that the angel of the Lord was expected to descend at any moment to stir the waters of Bethesda. Jerusalem is mournful, and dreary, and lifeless. I would not desire to live here.

One naturally goes first to the Holy Sepulchre. It is right in the city, near the western gate. It and the place of the Crucifixion, and, in fact, every other place intimately connected with that tremendous event, are ingeniously massed together and covered by one roof—the dome of the Church of the Holy Sepulchre.

Entering the building, through the midst of the usual assemblage of beggars, one sees to his left a few Turkish guards—for Christians of different sects will not only quarrel, but fight, also, in this sacred place, if allowed to do it. Before you is a marble slab, which covers the Stone of Uncion, whereon the Savior's body was laid to prepare it for burial. It was found necessary to conceal the real stone in this way in order to save it from destruction. Pilgrims were too much given to chipping off pieces of it to carry home. Near by is a circular railing, which marks the spot where the Virgin stood when the Lord's body was anointed.

Entering the great Rotunda, we stand before the most sacred locality in Christendom—the grave of Jesus. It is in the centre of the church, and immediately under the great dome. It is inclosed in a sort of little temple of yellow and white stone, of fanciful

design. Within the little temple is a portion of the very stone which was rolled away from the door of the Sepulchre, and on which the angel was sitting when Mary came thither "at early dawn." Stooping low we entered the vault—the Sepulchre itself. It is only about six feet by seven, and the stone couch on which the dead Savior lay extends from end to end of the apartment and occupies half its width. It is covered with a marble slab which has been much worn by the lips of pilgrims. This slab serves as an altar now. Over it hang some fifty gold and silver lamps, which are kept always burning, and the place is otherwise scandalized by trumpery gewgaws and tawdry ornamentation.

All sects of Christians (except Protestants) have chapels under the roof of the Holy Sepulchre, and each must keep to itself and not venture upon another's ground. It has been proven conclusively that they cannot worship together around the grave of the Savior of the world in peace. The chapel of the Syrian's is not handsome; that of the Copts is the humblest of them all. It is nothing but a dismal cavern, roughly hewn in the living rock of the Hill of Calvary. In one side of it two ancient tombs are hewn, which are claimed to be those in which Nicodemus and Joseph of Aramathea were buried.

As we moved among the great piers and pillars of another part of the church, we came upon a party of black-robed, animal-looking Italian monks, with candles in their hands, who were chanting something in Latin, and going through some kind of religious performance around a disk of white marble let into the floor. It was there that the risen Savior appeared to Mary Magdalen in the likeness of a gardner, Near by was a similar stone, shaped like a star—here the Magdalen herself stood at the same time. Monks were performing in this place also. They perform everywhere—all over the vast building, and at all hours. Their candles are always flitting about in the gloom, and making the dim old church more dismal than there

is any necessity that it should be, even though it is a tomb.

The priests tried to show us, through a small screen, a fragment of the genuine Pillar of Flagellation, to which Christ was bound when they scourged him. But we could not see it, because it was dark inside the screen. However, a baton is kept here, which the pilgrim thrusts through a hole in the screen, and then he no longer doubts that the true Pillar of Flagellation is in there. He cannot have any excuse to doubt it, for he can feel it with the stick. He can feel it as distinctly as he could feel any thing.

Not far from here was a niche where they used to preserve a piece of the True Cross, but it was gone now. This piece of the cross was discovered in the sixteenth century. The Latin priests say it was stolen away, long ago, by priests of another sect. That seems like a hard statement to make, but we know very well that it *was* stolen, because we have seen it ourselves in several of the cathedrals of Italy and France.

Moving through the gloom of the church of the Holy Sepulchre we came to a small chapel, hewn out of the rock—a place which has been known as “The Prison of Our Lord” for many centuries. Tradition says that here the Savior was confined just previously to the crucifixion. Under an altar by the door was a pair of stone stocks for human legs. These things are called the “Bonds of Christ,” and the use they were once put to has given them the name they now bear.

The Greek Chapel is the most roomy, the richest and the showiest chapel in the Church of the Holy Sepulchre. Its altar, like that of all the Greek Churches, is a lofty screen that extends clear across the chapel, and is gorgeous with gilding and pictures. The numerous lamps that hang before it are of gold and silver, and cost great sums.

But the feature of the place is a short column that rises from the middle of the marble pavement of the chapel, and marks the exact *centre of the earth*. The most reliable traditions tell us that this was known to

be the earth's centre, ages ago, and that when Christ was upon earth he set all doubts upon the subject at rest for ever, by stating with his own lips that the tradition was correct. Remember, he said that that particular column stood upon the centre of the world. If the centre of the world changes, the column changes its position accordingly. This column has moved three times, of its own accord. This is because, in great convulsions of nature, at three different times, masses of the earth—whole ranges of mountains, probably—have flown off into space, thus lessening the diameter of the earth, and changing the exact locality of its centre by a point or two. This is a very curious and interesting circumstance, and is a withering rebuke to those philosophers who would make us believe that it is not possible for any portion of the earth to fly off into space.

To satisfy himself that this spot was really the centre of the earth, a sceptic once paid well for the privilege of ascending to the dome of the church to see if the sun gave him a shadow at noon. He came down perfectly convinced. The day was very cloudy and the sun threw no shadows at all; but the man was satisfied that if the sun had come out and made shadows, it could not have made any for him. Proofs like this are not to be set aside by the idle tongues of cavers. To such as are not bigoted, and are willing to be convinced, they carry a conviction that nothing can ever shake.

If even greater proofs than those I have mentioned are wanted to satisfy the headstrong and the foolish that this is the genuine centre of the earth, they are here. The greatest of them lies in fact that from under this very column was taken the *dust from which Adam was made*. This can surely be regarded in the light of a settler. It is not likely that the original first man would have been made from an inferior quality of earth when it was entirely convenient to get first quality from the world's centre. This will strike any reflecting mind forcibly. That Adam was formed of dirt procured from this very spot is amply proven by the fact that in six thousand years no man has been able to prove that the

dirt was *not* procured here whereof he was made. It is a singular circumstance that right under the roof of this same great church, and not far from that illustrious column, Adam himself, the father of the human race, lies buried. There is no question that he is actually buried in the grave which is pointed out as his—there can be none—because it has never yet been proven that that grave is not the grave in which he is buried.

The next place the guide took us to in the holy church was an altar dedicated to the Roman soldier who was of the military guard that attended at the crucifixion to keep order, and who—when the vail of the Temple was rent in the awful darkness that followed; when the rock of Golgotha was split by an earthquake; when the artillery of heaven thundered, and in the baleful glare of the lightnings the shrouded dead flitted about the streets of Jerusalem—shook with fear and said, “Surely this was the Son of God!” Where this altar stands now that Roman soldier stood then, in full view of the crucified Savior—in full sight and hearing of all the marvels that were transpiring far and wide about the circumference of the Hill of Calvary. And in this self-same spot the priests of the Temple beheaded him for those blasphemous words he had spoken.

In this altar they used to keep one of the most curious relics that human eyes ever looked upon—a thing that had power to fascinate the beholder in some mysterious way and keep him gazing for hours together. It was nothing less than the copper plate Pilate put upon the Savior's cross, and upon which he wrote, “THIS IS THE KING OF THE JEWS.”

Still marching through the venerable Church of the Holy Sepulchre, among chanting priests in coarse long robes and sandals; pilgrims of all colors and many nationalities, in all sorts of strange costumes; under dusky arches and by dingy piers and columns; through a sombre cathedral gloom freighted with smoke and incense, and faintly starred with scores of candles that appeared suddenly and as suddenly disappeared, or

drifted mysteriously hither and thither about the distant aisles like ghostly jack-o'-lanterns—we came at last to a small chapel which is called the "Chapel of the mocking." Under the altar was a fragment of a marble column; this was the seat Christ sat on when he was reviled, and mockingly made King, crowned with a crown of thorns and sceptered with a reed. It was here that they blindfolded him and struck him, and said in derision, "Prophecy who it is that smote thee." The tradition that this is the identical spot of the mocking is a very ancient one. The guide said that Saewulf was the first to mention it. I do not know Saewulf, but still I cannot well refuse to accept his testimony—none of us can.

We passed on and halted before the tomb of Melchisedeck! You will remember Melchisedeck, no doubt; he was the king who came out and levied a tribute on Abraham the time that he pursued Lot's captors to Dan, and took all their property from them. This was about four thousand years ago, and Melchisedeck died shortly afterward. However, his tomb is in a good state of preservation.

When one enters the church of the Holy Sepulchre, the Sepulchre itself is the first thing he desires to see, and really is almost the first thing he does see. The next thing he has a strong yearning to see is the spot where the Saviour was crucified. But this they exhibit last. It is the crowning glory of the place. One is grave and thoughtful when he stands in the little Tomb of the Savior; he could not well be otherwise in such a place—but he has not the slightest possible belief that ever the Lord lay there, and so the interest he feels in the spot is very, very greatly marred by that reflection. He looks at the place where Mary stood, in another part of the church, and where John stood, and Mary Magdalen; where the mob derided the Lord; where the angel sat; where the crown of thorns was found, and the true cross; where the risen Saviour appeared—he looks at all these places with interest, but with the same conviction he felt in the case of the

Sepulchre, that there is nothing genuine about them, and that they are imaginary holy places created by the monks. But the place of the Crucifixion affects him differently. He fully believes that he is looking upon the very spot where the Savior gave up his life. He remembers that Christ was very celebrated, long before he came to Jerusalem ; he knows that his fame was so great that crowds followed him all the time ; he is aware that his entry into the city produced a stirring sensation, and that his reception was a kind of ovation ; he cannot over-look the fact that when he was crucified there were very many in Jerusalem who believed he was the true Son of God. To publicly execute such a personage was sufficient in itself to make the locality of the execution a memorable place for ages ; added to this, the storm, the darkness, the earthquake, the rending of the vail of the Temple, and the untimely waking of the dead, were events calculated to fix the execution and the scene of it in the memory of even the most thoughtless witness. Fathers would tell their sons about the strange affair and point out the spot ; the sons would transmit the story to their children, and thus a period of three hundred years would easily be spanned—at which time Helena came and built a church upon Calvary to commemorate the death and burial of the Lord and preserve the sacred place in the memories of men ; since that time there has always been a church there. It is not possible that there can be any mistake about the locality of Crucifixion. Not half a dozen persons knew where they buried the Saviour, perhaps, and a burial is not a startling event, any how ; therefore, we can be pardoned for unbelief in the Sepulchre, but not in the place of the Crucifixion. Five hundred years hence there will be no vestige of Bunker Hill monument left, but America will still know where the battle was fought and where Warren fell. The Crucifixion of Christ was too notable an event in Jerusalem, and the Hill of Calvary made too celebrated by it, to be forgotten in the short space of three hundred years. I climbed the stairway in the church which brings one to

the top of the small inclosed pinnacle of rock, and looked upon the place where the true cross once stood, with a far more absorbing interest than I had ever felt in anything earthly before. I could not believe that the three holes in the top of the rock were the actual ones the crosses had stood in, but I felt satisfied that those crosses had stood no near the place now occupied by them, that the few feet of possible difference were a matter of no consequence.

When one stands where the Savior was crucified, he finds it all he can do to keep it strictly before his mind that Christ was not crucified in a Catholic Church. He must remind himself every now and then that the great event transpired in the open air, and not in a gloomy, candle-lighted cell in a little corner of a vast church, up-stairs—a small cell all bejeweled and bespangled with flashy ornamentation, in execrable taste.

Under a marble altar like a table, in a circular hole in the marble floor, corresponding with the one just under it in which the true cross stood, The first thing every one does is to kneel down and take a candle and examine this hole. He does this strange prospecting with an amount of gravity that can never be estimated or appreciated by a man who has not seen the operation. Then he holds his candle before a richly engraved picture of the Savior, done on a massy slab of gold, and wonderfully rayed and starred with diamonds, which hangs above the hole within the altar, and his solemnity changes to lively admiration. He rises and faces the fine wrought figures of the Savior and the malefactors uplifted upon their crosses behind the altar, and bright with a metallic lustre of many colors. He turns next to the figures close to them of the Virgin and Mary Magdalen; next to the rift in the living rock made by the earthquake at the time of the Crucifixion, and an extension of which he had seen before in the wall of one of the grottoes below; he looks next at the show-case with a figure of the Virgin in it, and is amazed at the princely fortune in precious gems and jewelry that hangs so thickly about the form as to hide

it like a garment almost. All about the apartment the gaudy trappings of the Greek Church offend the eye and keep the mind on the rack to remember that this is the place of the Crucifixion—Golgotha—the Mount of Calvary. And the last thing he looks at is that which was also the first—the place where the true cross stood. That will chain him to the spot and compel him to look once more, and once again, after he has satisfied all curiosity and lost all interest concerning the other matters pertaining to the locality.

The Church of the Holy Sepulchre is the most sacred locality on earth to millions and millions of men and women, and children, the noble and the humble, bond and free. In its history from the first, and in its tremendous associations, it is the most illustrious edifice in Christendom. With all its clap-trap side shows and unseemly impostures of every kind, it is still grand, reverend, venerable—for a God died there; for fifteen hundred years its shrines have been wet with the tears of pilgrims from earth's remotest confines; for more than two hundred the most gallant knights that ever wielded sword wasted their lives away in a struggle to seize it and hold it sacred from infidel pollution. Even in our own day a war, that cost millions of treasure and rivers of blood, was fought because two rival nations claimed the right to put a new dome upon it. History is full of this old Church of the Holy Sepulchre—full of blood that was shed because of the respect and the veneration in which men held the last resting-place of the meek and lowly, the mild and gentle, Prince of Peace.

We were standing in a narrow street, by the Tower of St. Antonia. "On these stones that are crumbling away," the guide said, "the Savior sat and rested before taking up the cross. This is the beginning of the Sorrowful Way, or the Way of Grief." The party took note of the spot and moved on. We passed under the "Ecce Homo Arch," and saw the very window from which Pilate's wife warned her husband to have nothing to do with the persecution of the Just Man. This window

is in an excellent state of preservation, considering its great age. They showed us where Jesus rested the second time, and where the mob refused to give him up, and said, "Let his blood be upon our heads, and upon our children's children for ever." The French Catholics are building a church on this spot, and with their usual veneration for historical relics, are incorporating into the new such scraps of ancient walls as they have found there. Further on we saw the spot where the fainting Savior fell under the weight of his cross. A great granite column of some ancient temple lay there at the time, and the heavy cross struck it such a blow that it broke in two in the middle. Such was the guide's story when he halted us before the broken column.

We crossed a street, and came presently to the former residence of St. Veronica. When the Savior passed there, she came out, full of womanly compassion, and spoke pitying words to him, undaunted by the hootings and the threatenings of the mob, and wiped the perspiration from his face with her handkerchief. We had heard so much of St. Veronica, and seen her picture by so many masters, that it was like meeting an old friend unexpectedly to come upon her ancient home in Jerusalem. The strangest thing about the incident that has made her name so famous, is that when she wiped the perspiration away, the print of the Saviour's face remained upon the handkerchief, a perfect portrait, and so remains unto this day. We knew this because we saw this handkerchief in a Cathedral in Paris, in another in Spain, and in two others in Italy. In the Milan Cathedral it costs five cents to see it, and at St. Peter's at Rome, it is almost impossible to see it at any price. No tradition is so amply verified as this of St. Veronica and her handkerchief. At the next corner we saw a deep indentation in the hard stone masonry at the corner of a house, but might have gone heedlessly by it but that the guide said it was made by the elbow of the Savior, who stumbled here and fell. Presently we came to another such indentation in a stone wall. The guide said the Savior fell here also, and made this depression with his

elbow. There were other places where the Lord fell, and others where he rested; but one of the most curious landmarks of ancient history we found on this morning walk through the crooked lanes that lead towards Calvary, was a certain stone built into a house—a stone that was seamed and scarred that it bore a sort of grotesque resemblance to the human face. The projection that answered for cheeks were worn smooth by the passionate kisses of generations of pilgrims from distant lands. We asked "Why?" The guide said it was because this was one of "the very stones of Jerusalem" that Christ mentioned when he was reproved for permitting the people to cry "Hosannah!" when he made his memorable entry into the city upon an ass. One of the pilgrims said, "But there is no evidence that the stones *did* cry out—Christ said that if the people stopped from shouting Hosannah, the very stones *would* do it. The guide was perfectly serene. He said calmly, "This is one of the stones that *would* have cried out." It was of little use to try to shake this fellow's simple faith—it was easy to see that.

And so we came at last to another wonder, of deep and abiding interest—the veritable house in which the unhappy wretch once lived who has been celebrated in song and story for more than eighteen hundred years as the Wandering Jew. On the memorable day of the Crucifixion he stood in this old doorway, with his arms akimbo, looking out upon the struggling mob that was approaching, and when the weary Savior would have sat down and rested him a moment, pushed him rudely away and said, "Move on!" The Lord said, "Move on, thou, likewise," and the command has never been revoked from that day to this. All men know how that the miscreant upon whose head that just curse fell, has roamed up and down the wide world for ages and ages, seeking rest and never finding it—courting death, but always in vain—longing to stop in city, in wilderness, in desert solitudes, but hearing always that relentless warning to march—march on! They say—do these hoary traditions—that when Titus sacked Jerusalem, and

slaughtered eleven hundred thousand Jews in her streets and by-ways, the Wandering Jew was seen always in the thickest of the fight, and that when battle-axes gleamed in the air, he bowed his head beneath them; when swords flashed their deadly lightnings, he sprang in their way; he bared his breast to whizzing javelins, to hissing arrows, to any and every weapon that promised death and forgetfulness, and rest. But it was useless—he walked forth out of the carnage without a wound. And it is said that five hundred years afterwards he followed Mahomet when he carried destruction to the cities of Arabia, and then turned against him, hoping in this way to win the death of a traitor. His calculations were wrong again. No quarter was given to any living creature but one, and that was the only one of the host that did not want it. He sought death five hundred years later, in the war of the Crusades, and offered himself to famine and pestilence at Ascalon. He escaped again—he could not die. These repeated annoyances could have at last but one effect—they shook his confidence. Since then the Wandering Jew has carried on a kind of desultory toying with the most promising of the aids and implements of destruction, but with small hope, as a general thing. He has speculated some in cholera and railroads, and has taken almost a lively interest in infernal machines and patent medicines. He is old, now, and grave, as becomes an age like his; he indulges in no light amusements, save that he goes sometimes to executions and is fond of funerals.

There is one thing he cannot avoid; go where he will about the world, he must never fail to report in Jerusalem every fiftieth year. Only a year or two ago he was here for the thirty-seventh time since Jesus was crucified on Calvary. They say that many old people, who are here now, saw him then, and had seen him before. He looks always the same—old and withered, and hollow-eyed and listless, save that there is about him something that seems to suggest that he is looking for some one—expecting some one—the friends of his youth, perhaps. But the most of them are dead now.

He always pokes about the old streets looking lonesome, making his mark on a wall here and there, and eyeing the oldest buildings with a sort friendly half interest; and he sheds a few tears at the threshold of his ancient dwelling, and bitter, bitter tears they are. Then he collects his rent and leaves again. He has been seen standing near the Church of the Holy Sepulchre on many a starlight night, for he has cherished an idea for many centuries that if he could only enter there he could rest. But when he appears the doors slam too with a crash, the earth trembles, and all the lights in Jerusalem burn a ghastly blue! He does this every fifty years, just the same. It is hopeless; but then it is hard to break habits one has been eighteen hundred years accustomed to. The old tourist is far away on his wanderings now. How he must smile to see a parcel of blockheads like us galloping about the world, and looking wise, and imagining we are finding out a good deal about it! He must have a consuming contempt for the ignorant, complaisant asses that go skurrying about the world in these railroading days and call it travelling.

We are surfeited with sights. Nothing has any fascination for us now but the Church of the Holy Sepulchre. We have been there every day, and have not grown tired of it; but we are weary of everything else. The sights are too many. They swarm about you at every step; no single foot of ground in all Jerusalem or within its neighborhood seems to be without a stirring and important history of its own. It is a very relief to steal a walk of a hundred yards without a guide to talk unceasingly about every stone you step upon, and drag you back ages and ages to the day when it achieved celebrity.

It seems hardly real when I find myself leaning for a moment on a ruined wall, and looking *listlessly* into the historic pool of Bethesada. I did not think such things *could* be so crowded together as to diminish their interest. But in serious truth, we have been drifting about for several days, using our eyes and our ears

more from a sense of duty than any higher and worthier reason. And too often we have been glad when it was time to go home and be distressed no more about illustrious localities.

Our pilgrims compress too much into one day. One can gorge sight to repletion as well as sweetmeats. Since we breakfasted this morning, we have seen enough to have furnished us food for a year's reflection if we could have seen the various objects with comfort and looked upon them deliberately. We visited the pool of Hezekiah, where David saw Uriah's wife coming from the bath, and fell in love with her.

We went out of the city by the Jaffa gate, and of course were told many things about its Tower of Hippicus.

We rode across the Valley of Hinnon, between two of the Pools of Gihon, and by an aqueduct built by Solomon, which still conveys water to the city. We ascended the Hill of Evil Counsel, where Judas received the thirty pieces of silver, and we also lingered a moment under the tree a venerable tradition says he hanged himself on.

We descended to the canon again, and then the guide began to give name and history to every bank and boulder we came to: "This was the Field of Blood; these cuttings in the rocks were shrines and temples of Moloch; here they sacrificed children; yonder is the Zion Gate; the Tyropean Valley; the Hill of Ophel; here is the junction of the Valley of Jehosaphat—on your right is the Well of Job." We turned up Jehosaphat. The recital went on. "This is the Mount of Olives; this is the Hill of Offense; the nest of huts is the Village of Siloam; here, yonder, everywhere, is the King's Garden; under this great tree Zacharias, the high priest, was murdered; yonder is Mount Moriah and the Temple wall; the tomb of Absalom; the tomb of St. James; the tomb of Zacharias; beyond are the Garden of Gethsemane and the tomb of the Virgin Mary; here is the Pool of Siloam, and—"

We said we would dismount and quench our thirst, and rest. We were burning up with the heat. We were failing under the accumulated fatigue of days and days of ceaseless marching. All were willing.

The Pool is a deep, walled ditch, through which a clear stream of water runs, that comes from under Jerusalem somewhere, and passing through the Fountain of the Virgin, or being supplied with it, reaches this place by way of a tunnel of heavy masonry. This famous pool looked exactly as it looked in Solomon's time, no doubt, and the same dusky, Oriental women came down in their old Oriental way, and carried off jars of the water on their heads, just as they did three thousand years ago, and just as they will do fifty thousand years hence if any of them are still left on earth.

We went away from there and stopped at the Fountain of the Virgin. But the water was not good, and there was no comfort or peace anywhere, on account of the regiment of boys and girls and beggars that persecuted us all the time for bucksheesh. The guide wanted us to give them some money, and we did it; but when he went on to say that they were starving to death, we could not but feel that we had done a great sin in throwing obstacles in the way of such a desirable consummation, and so we tried to collect it back, but it could not be done.

We entered the Garden of Gethsemane, and we visited the Tomb of the Virgin. We saw also the Mount of Olives, its view of Jerusalem, the Dead Sea and the mountains of Moab; the Damascus Gate, the tree that was planted by King Godfrey of Jerusalem. One ought to feel pleasantly when he talks of these things. We gazed also on the stone column that projects over Jehosophat from the Temple wall like a cannon, upon which the Moslems believe Mahomet will sit astride when he comes to judge the world. It is a pity he could not judge it from some roost of his own in Mecca, without trespassing on *our* holy ground. Close by is the Golden Gate, in the Temple wall—a gate that was an elegant piece of sculpture in the time of the Temple,

and even so yet. From it, in ancient times, the Jewish High Priest turned loose the scapegoat and let him flee to the wilderness and bear away his twelve-month load of the sins of the people. If they were to turn one loose now, he would not get as far as the Garden of Gethsemane, till those miserable vagabonds here would gobble him up, sins and all. *They* wouldn't care. Mutton-chops and sin is good enough living for them. The Moslems watch the Golden Gate with a jealous eye, and an anxious one, for they have an honored tradition that when it falls, Islamism will fall, and with it the Ottoman Empire. It did not grieve me any to notice that the old gate was getting a little shaky.

There was nothing more at Jerusalem to be seen, except the traditional houses of Dive and Lazarus of the parable, the Tombs of the Kings, and those of the Judges ; the spot where they stoned one of the disciples to death, and beheaded another ; the room and the table made celebrated by the Last Supper ; the fig-tree that Jesus withered ; a number of historical places about Gethsemane and the Mount of Olives, and fifteen or twenty others in different portions of the city itself.

We have full comfort in one reflection. Our experiences in Europe have taught us that in time this fatigue will be forgotten ; the heat will be forgotten ; the thirst, the tiresome volubility of the guide, the persecution of the beggars—and then, all that will be left will be pleasant memories of Jerusalem, memories we shall call up with always increasing interest as the years go by, memories which some day will become all beautiful when the last annoyance that encumbers them shall have fled out of our minds never again to return.



## CHAPTER V.

### THE MOUNT OF OLIVES.

The very name of the Mount of Olives calls up before us thrilling memories of the former glories of Jerusalem, and of Him who, standing upon that hallowed hill looked down upon the city, and, foreknowing his crucifixion, fortold the ruins of all those glories, which, to the perverse and guilty Jews, seemed indestructible, eternal.

The Mount of Olives is part of a limestone range running nearly due north and south, and may be described as rising in four distinct mountain peaks. The most northerly and lowest of these peaks, Solomon's Stone, is crowned by a large domed sepulchre, surrounded by numerous smaller and less pretentious Moslem tombs. This summit or peak is approached by a very easy ascent through corn-fields and olive trees. The second summit is reached from the Garden of Gethesame, and commands a full view of the city. About mid-way up the ascent of this summit there are the ruins of a monastery ; and as the monks will have a legend wherever a legend can be had, they gravely tell the traveller that these ruins occupy the very spot on which the Savior gazed down upon Jerusalem and wept over it. This is the spot whence the best view of the Holy City can be commanded. Without paying any exorbitant heed to the legends of the monks, therefore, we may reasonably conclude that he who has been privileged to gaze from these ruins down upon the modern Turkish Jerusalem, has stood upon the very hill and near the very spot, if not actually upon it, whence the great Savior of mankind gazed, prophesied, and pitied, long ages ago. A blessed and enviable privilege ! Even here, however, where, if anywhere, one might suppose that imposture would be silent, and cupidity itself cause for a time to tax credulity and

cheat ignorance, the feelings of the thoughtful and rapt Christians are tried by the monks and ciceroni, who, at a short distance from the summit of this peak of Olivet, show an impression which they aver to be the print of our Savior's left foot. Unfortunately for the truth of the legend, the very same and indisputable authority which assures us that hence our Savior *did* gaze down upon and weep over Jerusalem, also, and in the clearest, terms, assures us that he did *not* ascend from the sight of his wondering and mourning yet exultant disciples; for [Luke xxiv. 50, 51] we are expressly told that Our Savior at Bethany, and not there, "lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up to heaven." Now Bethany is at no great distance from the Mount of Olives, not further than the summits themselves from Jerusalem, and one way to it is over the Mount of Olives; but the distance is sufficient to be decisive upon the point, and to render the imposture of the monks little less absurd than it is shameless.

Bethany is now a small poor village inhabited by Arabs, and known by the name of El-Azirlyeh, that is, "the town of Lazarus." It consists of about thirty small hovels; but its situation is beautiful and peaceful. A considerable number of fruit trees—olive, pomegranate, fig and almond—adorn its neighborhood. The numerous pilgrims by whom Bethany is visited are shown a ruinous mass, apparently the remains of some old castle or tower, as the house of Lazarus, and a grotto near at hand is indicated as his tomb. The monks show, also, not only the houses of Mary Magdalen and Martha, but also "the identical fig-tree which our Savior cursed."

The third and fourth summits of Olivet stands south of the other two, the fourth being the most southerly of all. On the third are the ruins of an Armenian convent, and the fourth has also a convent of the same people.

One of the most remarkable things about this halloved mountain is, that the valuable trees to which it owed its name are still, though only in occasional clumps, denizens of its soil. It is truly a curious and

an interesting fact that, during a period of a little more than two thousand years, Hebrews, Assyrians, Romans, Moslems, and Christians, have been successively in possession of the rocky mountains of Palestine; yet the olive still indicates its paternal soil, and is found at this day, upon the same spot which was called by the Hebrew writers Mount Olive, and the Mount of Olives, eleven hundred years before the Christian era.

Gazing from Mount Olive over the lower hills upon which Jerusalem is placed, the eye glances across the deep valley of Jehoshaphat, in modern as in ancient times the favorite burial-place of the Jews. Occasionally the rocky soil is broken by small patches of kinder soil, but the rocky formation predominates, and is in all directions excavated into tombs, some of them so vast as to indicate that those whose lifeless forms were laid within them must, during life, have been personages of state and station. Many of these tombs, small as well as large, are covered with Hebrew inscriptions.

Both Jews and Mohammedans,—both probably guided by Joel iii- 11, 12, believe that in this valley all mankind will be summoned by the dead trump to their final judgment.

Next to Jerusalem, BETHLEHEM is the most interesting spot in the Holy Land to the Christian traveller. Following the newer, or more easterly, of two roads thither, the traveller leaves Jerusalem by the Jaffa gate, and descends into the ravine on the left of the Pool of Hezekiah, and then turning to the south-west, toils over a rugged and difficult road, a portion of which is the valley of Rephaim, (the frequent battle-field of the Jews and the Philistines,) chiefly of barren rock, though in some parts interspersed with patches of sickly grain, and in others with a more luxurious growth of coarse grass enamelled with a variety of wild flowers.

Bethlehem, as seen from a distance, present a somewhat imposing aspect, being seated on the crest of a hill that stretches from right to left, and commands the whole expanse of a deep and wide valley. Rising con-

spicuously and even grandly above the other buildings, the first object to fix the eye of the beholder is an embattled and strongly walled monastery, which is erected over the Cave of the Nativity, and which, especially from the most distant point at which it becomes visible, might well be mistaken for some antique and feudal stronghold. From this point the road meanders round the head of the valley in which the heavenly vision announced to the trembling shepherds who watched their flocks in Bethlehem the incarnation and birth of the great Savior of mankind. The half nomade population of Palestine have, probably from the earliest days of their existence, taken up their more or less permanent abode in natural or artificial grotts and caves ; and there is nothing so outrageously improbable in the supposition that both the humble inn and its dependent stable, which the New Testament assures us was the scene of the Nativity, were excavations of this sort. The original edifice is said to have been destroyed by the fierce followers of Mohammed as early as the year 1263, and the present monastery was probably built at a not much more recent date. The building is of vast extent, and its accommodations are divided, both as to residence and worship, among the Armenian, Greek, and Latin or Roman Catholic monks ; and on certain high festival days they all are admitted to worship before the altars which mark the consecrated spots. An altar here is dedicated to the wise men of the East, and at the foot of this altar, a star, of marble, is said to be immediately under that point of the heavens in which the star of Bethlehem stood stationary to mark out the birthplace of the Saviour, and as immediately over the spot, in an underground church, at which that glorious birth took place.

The so-called Cave of the Nativity, an underground church or crypt, is reached by descending some fourteen or fifteen steps and traversing a narrow passage. The walls of this crypt and its floor are of marble. Above this, and beneath an arch cut into the solid rock, is a marble altar ; and at about seven or eight yards from

that, in a low recess in the rock, is a large block of marble hollowed out to represent a manger. In front of it is the altar of the Magi. This imposing crypt, more imposing to the imagination than the most splendid of all the churches upon the surface of the earth, is splendidly illuminated by thirty-two lamps of various degrees of costliness and beauty which have at various periods been presented by as many Christian princes and potentates.

There are other crypts and grottoes shown here, but we need mention only that of St. Jerome, whose tomb is shown—though his remains were carried to Rome—as also is a crypt called his oratory, in which he is said to have made the Romish version of the Bible, known as the Vulgate. This statement has at least the show of probability, inasmuch as St. Jerome indubitably passed a considerable portion of his life here.

Bethlehem, being only about six miles from Jerusalem, and placed on a similar geological formation, shares with it an abundance of water such as is not often met with in the East, and the land around is extremely fertile, producing large returns of figs, grapes, olives, sesamum, and grain, even for the partial cultivation which it receives. The present inhabitants of the village number about two thousand; but the numerous ruined buildings attest the extent of Bethlehem as having formerly been greater than it now is. Here, as at Jerusalem, the chief occupation of the people is that of manufacturing beads, rosaries, crucifixes, and other relics, which they vend to the pilgrims.

At about three miles to the south-west of Bethlehem are three pools, called the Pools of Solomon; which are works of considerable magnitude, worthy of the renowned sovereign whose name they bear. They are fed from fountains in the neighborhood, and serve to supply a perennial stream of water to Jerusalem, by means of an aqueduct which passes Bethlehem. The reference, in Canticles iv. 12, to a "sealed fountain" is commonly supposed to apply to these pools, of which tradition relates that King Solomon shut up these

springs, and kept the door of them sealed with his own signet ; to the end that he might preserve the waters, for his own drinking, in their natural freshness and purity.

At a somewhat further distance from Bethlehem, in the direction of south-east, the traveller notices a conspicuous height, which rises in the form of a truncated cone to three or four hundred feet above its base. The hill bears the name of Jebel-el-Fureidis, or the Frank Mountain, and exhibits remains of towers and other ruins upon its summit and around its base. Its name is derived from a tradition that the Franks maintained themselves in this post for a terms of forty years after the fall of Jerusalem, though the place is too small ever to have contained even half the number of men which would have been requisite to make any stand in such a country ; and the ruins, though they may be those of a place which was once defended by Franks, appear to have had an earlier origin, as the architecture seems to be Roman. There can be little doubt of the correctness of the conjecture, that this hill is that upon which Herod erected the citadel called, after his own name, the Herodium (Jos. Antiq. i. xv. c. ix. 4). It not improbably represents also the Bethhaccerem of Scripture.

At that point of the road whence the traveller from Jerusalem first catches sight of Bethlehem, he also has a view of the DEAD SEA, stretching below him on the left, and seemingly at but a very short distance: but near as it seems, it is not so found by the traveller, for these high declining mountains are not to be directly descended.

The Dead Sea, or Lake Asphaltites, so called from the bituminous substance which abounds there, is in Arabic called *Bahr Lout*, or the Sea of Lot, in allusion to the connexion of Lot with the awful history of the destruction of the guilty cities "by fire from heaven." The history of this famous lake, or inland sea, which in an hour of dread punishment was formed where the fertility and loveliness of the Valley of Siddim had caused

it (Genesis xiii. 10) to be likened to the "garden of the Lord," exhibits a memorable example of human sin and divine retribution. That in the neighborhood of this, now, drear and desolate spot there were five important cities, we have the strongest testimony, sacred and profane, and that the whole country around, in some measure, shared at least, if it did not equal, the fertility and beauty of the vale of Siddim we may fairly conclude; but so utterly did "the fire from heaven," which destroyed the guilty cities, change the aspect of the district in which they were placed, that the Scripture (Deut. xxix. 23) describes it as being converted into precisely what it remain to this day—"a land of brimstone, of salt, and of burning."

The dreariness of the country all around, the peculiar aspect and properties of the lake, and the awful Scripture narrative connected with it, have naturally caused fancy to make additions to reality; we say naturally, for so prone are we to exaggerate the remarkable of whatever kind, that even the most careful education rarely, if ever, wholly eradicates the propensity. As long ago as the time of St. Jerome, who wrote in the fifth century, it was an old tradition that nothing could live in or beside it; and accordingly the Arabic name *El Amout*, the Dead, is given to it, as well as that of the Sea of Lot, and it has more than once been gravely asserted that nothing can sink in its waters. Both these exaggerations, as we shall presently show, are founded upon fact; but they are exaggerations notwithstanding. On the east and west this salt lake, or inland sea, is closed in by mountain ranges, on the north it receives the waters of the Jordan, from the plain of Jericho, and on both north and south it lies open to the plain.

The exact dimensions of the Dead Sea—like every particular concerning that strange and melancholy expanse of water—have given occasion for the most diverse statements, on the part both of ancient and modern writers. But all speculation on that head has been put completely at rest by an actual survey which a party of

officers belonging to the American navy, under the command of Lieutenant Lynch, made a few years since, (in 1848) of this famous lake. Launching a boat upon the Lake of Tiberias. they descended the Jordan to its outlet in the Dead Sea. From the measurements and other observations of Lieutenant Lynch and his party, it appears that the whole length of the Dead Sea, from its northern to its southern extremity, is forty-six miles, and its greatest breadth about eleven miles. It is enclosed on either side by high mountains, which rise to two thousand feet and upwards above the level of its waters. The depth is very great, seldom less than 1000 feet, and in the deepest part upwards of 1300 feet. Towards its southern extremity, however, a shallow gulf—in some measure divided from the main body of the sea by a projecting peninsula which juts out from its eastern shores—forms its termination in the direction of the land of Edom, and varies somewhat in extent, as the wet or dry seasons alternately prevail.

The most remarkable circumstance connected with the Dead Sea, as a geographical feature, is the extraordinary depression of its basin—not merely below the level of the adjoining country, but below the general level of the waters of the globe. The surface of the Dead Sea is ascertained to be upwards of thirteen hundred feet lower than the level of the Mediterranean. The Sea of Galilee, which is sixty miles to the northward, is 328 feet below the same level: so that the river Jordan which connects the two, flows through a deep and narrow ravine, with a rapid descent. The Ghor, or valley of the Jordan, is, in fact a deep depression, or cleft, which runs through nearly the whole length of the Holy Land in the direction of north and south, and which is bordered on either hand by high cliffs—the termination of the elevated plateau-regions that lie beyond. Jerusalem, which is only 17 miles in direct distance from the nearest point of the Dead Sea, lies at a height of 2500 feet *above* the Mediterranean, while the surface of the Dead Sea itself is 1300 feet *below* the same level. There is thus a difference of not much less than four thousand

feet—or nearly three-quarters of a mile—between the two. The deep and precipitous ravine through which the brook Cedron flows is evidence of the fact to the eyes of the traveller.

The Dead Sea has no outlet for its waters, which are hence—as is nearly always the case with lakes of such a character—salt; and they are to such a degree which exceeds that of almost any other known body of water on the globe. The water continually poured in by the Jordan and other streams is of course disposed of by evaporation, which is at all times in rapid progress, owing to the intense heat of the tract of country in which the Dead Sea lies. This heat is a consequence of the great depression of the district below the adjacent country, and of its being so entirely shut in by the surrounding mountains. A dense vapor is often seen rising from the surface of the Dead Sea. Pieces of asphalt, or bitumen, are found floating on its waters, and are also collected in lumps upon its western shores. From this circumstance is derived the name which the Romans gave it—the Asphaltic Lake (*Lacus Asphaltites*).

Besides their intense saltness, the waters of the Dead Sea are distinguished by their great specific gravity, consequent upon the large amount of briny matter which they hold in solution. This gravity is as 1.211 compared to distilled water as 1; and nearly twenty-five out of every hundred parts of the water have been found by scientific experiment to consist of particles of saline matter. Coupling this fact with the account of this region given in Deuteronomy,—“a land of brimstone, and *salt*, and burning,”—may we not reasonably conclude that in this strange and dreary expanse there are immense subaqueous masses of salt which are in a constant though gradual state of solution? Much of the treeless and herbless desolation of the vast tract around the Dead Sea is, no doubt, attributable to the saline evaporation which is in constant progress; and, on the other hand, to that absence of vegetation and shelter we may very safely attribute the absence of the winged and other living creatures which elsewhere lend new beauty and ani-

mation to external nature. But it is incorrect to suppose that there is anything destructive to animal life, other than the absence of food and shelter ; yet that representation has been carried so far that it has been gravely asserted that birds cannot attempt even to fly across the lake without perishing.

Later information and especially that derived from Lieutenant Lynch and his companions during their survey of this famous lake, shows conclusively that no fish lives in its waters, the intense saltness of which is, no doubt, fatal to animal life.

Like all the rest of the superstition connected with this lake, the assertion that nothing can sink in its waters is rather an exaggeration than a positive untruth. Owing no doubt, to its great specific gravity, the water is, in fact, remarkable buoyant. We found when swimming in it that it was indeed an easy matter to float on it and very difficult to sink.

The city of HEBRON was at once one of the most ancient [see Book of Numbers, chap. xii. 22] and one of the most distinguished, of the cities of the Holy Land ; here Abraham was buried, here the warrior and bard King David long held his court, and here was born John the Baptist, the great precursor of our Lord. It was situated in the hill country of Judæa, midway between Philistis and the western shore of the Dead Sea. These high claims to notice caused it to be in former times much visited by the Christian pilgrims to Jerusalem, so that it is at the present day one of the most familiarly-known places in the Holy Land.

It is a small town, built upon the sloping sides of a narrow valley, in the midst of a district of great fertility ; vineyards and olive plantations abound in the neighboring plains, and the sides of the adjacent hills are clothed with rich pastures. The houses of Hebron are chiefly of stone, high and well built, with windows and flat roofs, on which are small domes ; the streets are in general not more than two or three yards in width, and the pavement is rough and difficult. But the bazaars, which

are mostly covered, are well furnished, and display a considerable variety of goods, among which the glass lamps, and rings and beads of colored glass, for the manufacture of which the town has long been celebrated, are conspicuous.

The inhabitants of Hebron have been variously estimated at from five to ten thousand, the lower of which numbers is probably nearer the truth; they are nearly all Mohammedans. There are no resident Christians, but about a hundred families of Jews, to whom a separate quarter of the town is allotted; these are mostly of European birth, and have emigrated hither for the purpose of having their bones laid near the sepulchres of the great progenitors of their race. Hebron contains nine mosques, the largest of which is built over the alleged tombs of the patriarchs. This is accounted by Mohammedans as one of their holiest places, and Christians are not allowed to visit it.

The country around Hebron is more generally fertile, and in parts better cultivated, than is usually found to be the case in the Holy Land. The tract extending to the eastward, however, between the central mountains and the Dead Sea, is for the most part desert—affording only a scanty pasturage to the wandering Arab. The entire region abounds in ancient sites, which represent places of frequent mention in the sacred writings, and most of which are ruinous and tenantless villages in the present day.

Before conducting our reader to the more northerly portion of the Holy Land, we must direct his attention to that portion of Judæa which was in ancient times occupied by the Philistines—a people whose almost continual warfare with the Israelite nation occasions the frequent mention made of them in the historical books of the Old Testament. Their tract of country stretched along to the coast of the Mediterranean, to the southward of Joppa, as far as the desert which borders Palestine in that direction, embracing inland a territory, the actual limit of which probably fluctuated with the alter-

nate successes or reverses of the wars in which they were often engaged.

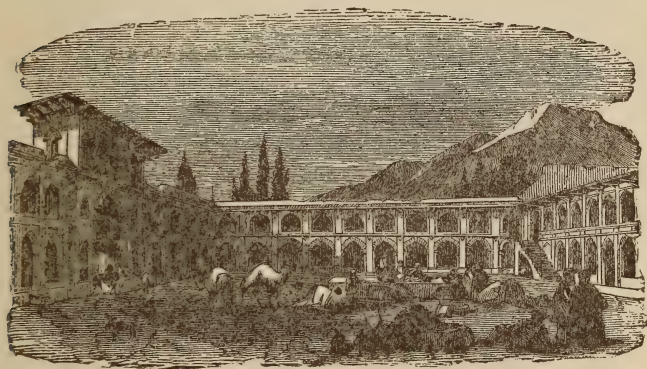
In this portion of the Holy Land, as elsewhere, time has wrought its stern and desolating changes upon the works of man, and the cities which were once the towers of Philistia's strength are now for the most part decayed, deserted and overthrown. Of their five principal cities (Josh. xiii. 3) only one—Gaza—possesses any importance in modern times. Ascalon (which still preserves its name, under the Arab form of *Askulan*) has long since been in ruins and devoid of inhabitants; Ashdod and Ekron (or, rather, the modern villages of *Esdood* and *Akir*, which occupy their sites) are small and unimportant places; and Gath, even the very situation is at present unknown.

Ascalon, as the student of history will remember, was important not only in ancient but in mediæval times, and was the scene of more than one engagement between the Saracens and the Christians during the Crusading period. Within a fortnight after his conquest of the Holy City, Geoffrey of Boullion defeated beneath its walls the immense army of the Egyptian sultan, advancing by steps "too slow to prevent, but who was impatient to revenge, the loss of Jerusalem."

*Gaza*, however, the most southwardly of the Philistine cities, and situated near the southern extremity of the coast of the Holy Land, (at a distance of between two and three miles from the sea) is still important and flourishing. Its situation on the main line of route between Syria and Egypt secures to it considerable caravan traffic.

Gaza contains between fifteen and sixteen thousand inhabitants—a greater number than Jerusalem, which it bears the appearance of exceeding in the extent of its crowded dwellings. It is, therefore, the largest town which the Holy Land contains in the present day. The ancient city appears to have been chiefly situated on a low round hill of considerable extent, and elevated about forty or fifty feet above the plain; part of this is still covered with houses; but the greater number stretch

out to the eastward on the plain below, and are mostly built of mud or unburnt bricks, though those of the better class are of stone. The town is unwalled. The sea is not visible from Gaza, being hidden by a line of low sand hills. Around the north, east, and south sides of the city are numerous gardens, in which apricots, mulberries, and other fruits are cultivated; many palm trees are also scattered about, and beyond the gardens on the north is a vast grove of olive trees, which are large and productive. The soil, indeed, is everywhere rich, and produces grains and fruits in abundance. The town has some manufactures of soap and cotton; the bazaars are well supplied with wares—better, indeed, than those of Jerusalem.



CARAVANSERAI, OR INN.

Proceeding northward we come to NABLOUS (or Nabulûs)—the *Shechem* of the Old, and the *Sychar* of the New Testament—which is situated in the very heart of the Holy Land, at a distance of about thirty-three miles north of Jerusalem. The road thither leaves Jerusalem by the northern or Damascus gate, and passes over the high plain which stretches from the city in that direction. Many interesting Scripture localities occur upon the way—either directly upon or on either side of the line of route that is usually taken. Among these the

traveller notes, soon after leaving the Holy City,—to the right of the way,—*Anata*, *Er-Ram* and *Jeba* (the ancient Anathoth, Ramah and Gilbeah of Saul; ; to the left, *Neby*, *Samweel* and *El-Jeeb*, which represent the Mizpeh and Gibeon of the Jewish records. Opposite to Jeba, on the other side of a deep valley, is *Mukhmas*, the Michmash of Samuel. A short way further on, the route lies past *Bireh*, the Beer (or Beeroth) of Scripture; and some distance beyond—to the right of the direct road to Nablous—lies the ruins of *Beiteen*, the ancient Bethel. Some distance further, the names of *El-Lubban* and *Seiloon*, upon either side of the line of route, recall the Lebonah and Shiloh of sacred narrative. The latter now consists only of ruins; at the former place there is a small village, with akhan (or caravanserai) for the reception of travellers.

From Khan Lubban there is a considerable opening in the mountains along the Nablous road, and fruitful and beautiful valleys lie to the right hand. The hills immediately about Nablous, which close this opening to the north, have an imposing effect. The whole aspect of the country hereabouts—the ancient province of Samaria—appeared to Dr. Wilson much more fertile in grain than further to the south.

The town of Nablous lies in a beautiful and fertile valley, which stretches (in the general direction of east and west) between the opposite and twin summits of Ebal and Gerizim. The former of these mountains is to the northward, the latter to the southward, of the valley, above which they rise to an elevation of about eight hundred feet. Their absolute elevation above the sea is, of course, considerably great, for the ground which forms their base is part of the high plateau of central Palestine, and Nablous itself is stated to lie at a height of 1750 feet above the waters of the Mediterranean.

The valley of Shechem presents one of the most beautiful and inviting landscapes to be found in the Holy Land. It is abundantly irrigated by the water from numerous fountains, and its sides are for a consid-

erable distance studded with villages, many of which are surrounded by cultivated fields and olive groves. The town of Nablous stretches along the north-eastern base of Gerizim, and is partly built upon its lower declivity ; the streets are narrow, the houses high and generally well built of stone ; the bazaars good and well supplied. The population is estimated to be about eight thousand, all Mohammedans, with the exception of five hundred Christians of the Greek church, about a hundred and fifty Samaritans, and the same number of Jews. At the eastern entrance of the valley, about a mile and a half distant from the town, is the spot traditionally considered as the tomb of Joseph, though the present building is only a small Turkish oratory with a whitened dome, like the ordinary tombs of Mohammedan saints ; and a little further to the south is Jacob's well, at which our Lord conversed with the woman of Samaria (John iv. 6, 7). It is an excavation in the solid rock, with a depth of thirty-five feet, and is generally well supplied with water.

JENEEN lies at the entrance of the great valley of Esdraelon, certainly the plain most remarkable, both physically and historically, in the Holy Land. This plain extends in the direction of east and west about twenty miles, and is only thirteen miles across, from north to south, in its widest part. It is known to the Arabs in the present day by the name of Merj Ibn Amir—that is, the plain of the sons of Amir. From Jeneen two roads lead across the plain to Nazareth, which lies nearly due north, among the hills of Galilee, here in sight, and which bound the plain to the north and north-west, as the range of Mount Carmel and the northern hills of Samaria bound it to the west and south. The more eastern of the roads passes the village of *Zereen*, the Jezreel of Scripture. Mount Tabor stands on the north-eastern border of the plain, and the hills of Gilboa stretch along its eastern side. At a further distance to the north-eastward are the city and lake of Tiberias, to which we now propose to conduct our readers.

TIBERIAS, now called Tubaria, was formerly one of the chief towns of Galilee; and received its original name from its founder, Herod, the tetrarch, who so named it in honor of his patron, the Roman emperor Tiberius. There is great reason however, for supposing that there was long before the time of Herod a considerable town on, or nearly on, this site: for we are told that important privileges were granted as inducements to people to settle there, a strong prejudice having at first existed against the place on account of its having been built on ground thickly studded with ancient sepulchres. It is even supposed by some, that Herod built his new city upon the site of the ancient Cinneroth. The Herodian family seem to have taken a great interest in the city of Tiberias, for Josephus—*Antiquities*, book xix. chap. 7—mentions that Herod Agrippa chose it as the scene of a magnificent entertainment which he gave to the kings of Comange, Emesa, the lesser Armenia, Pontus, and Colchis.

Subsequently to the fall of Jerusalem, Tiberias was the favorite abode of the rabbis and other learned Jews, chiefly, perhaps, because it was also the residence of the patriarch, who was supreme judge among the Jews. This important office became hereditary, and subsisted until the year 429, when it was suppressed.

Though its walls were rebuilt and strengthened by Justinian, in the sixth century, Tiberias was taken in the year 640, and during the reign of the Emperor Heraclius, by the Saracen Caliph Omar. The city has the lake of Gennesareth, or Sea of Galilee, on one of its sides, and on the other sides it has high though rudely built walls, flanked with circular towers, which remind the beholder of the Moorish fortresses of Spain. It is situated a little to the northward of some very massive and extensive remains of a former fortress. The builder of the modern edifice was the Sheikh Daker, himself a native of Tiberias, and he successfully defended the place against the Pasha of Sidon, though his mode of defence was an extremely primitive one. He had but six iron guns of small calibre in the way of artillery; but high and con-

tinuous rows of uncemented stones were laid upon the top of the walls, so that they might be rolled down and crush the besiegers. The inhabitants of Tiberias have often had disputes with the Pashas of Damascus, who have come and planted their cannon against the city and have sometimes beaten down part of the walls, but have never been able to take it. The town has two gates, and one of them is closed up; and though the town had formerly been protected by a ditch, it has been filled up with cultivable soil.

The Jews would seem to be somewhat numerous here in proportion to the size of the place, for we found two of their synagogues in about the middle of the town, similar in design though inferior in execution, to that of Jerusalem. There are a good though small bazaar, and two or three coffee-houses, but the houses in general are small and mean, some few, indeed, being of stone, but most of them of dried mud.

The latest estimate of the population of Tiberias makes the number of its inhabitants fewer than two thousand, about eight hundred of whom are Jews. There are only a few families of Christians.

Tiberias, with all the neighboring region of Galilee, suffered severely from an earthquake on the 1st of January, 1837. The walls of the city, and most of its buildings, were overthrown, and many hundred of the inhabitants were buried in the ruins. The effects of this awful visitation are everywhere plainly visible. The walls are in many places rent, broken, and breached; even the governor's palace is little better than a ruin. The whole place has a mean appearance from a distance, and the aspect is not improved upon closer approach.

But if the modern Tubaria is thus paltry, not so was the ancient Tiberias. Both to the south and the north of the existing town there are numerous and extensive ruins. The old city extended to some distance to the north of the modern town, and also stretched along the lake as far as the baths of Emmaus, which are a full mile to the south of the modern town; and at the northern extremity of the ruins are the remains of the ancient

town, which are discernible by means of the walls and other buildings, as well as by fragments of columns, some of which are of beautiful red granite.

The waters of Emmaus, or the baths, which name is still preserved in the Arabic Hammam, the modern name, have from a very remote period been highly celebrated for efficacy in tumors, rheumatic pains, and even gout. The water is so hot that the hand can not endure it, and even after the water has remained twelve hours in the bath, to cool it sufficiently for use, it is often at a temperature of above 100 deg. These waters contain a strong solution of common salt, with a considerable admixture of sulphur and iron. It has a strong sulphurous smell, and tastes bitter, and something like common salt.

Among the most interesting objects in Tiberias is an ancient church dedicated to St. Peter, and erected by the Empress Helena upon the spot on which (John xxi. 1) our Lord appeared to Peter. This building, which stands close to the bank of the lake at the north-eastern angle of the town, is a vaulted room about thirty feet long by fifteen in width and height, with four arched and open windows on either side, and one small window over the door.

The city of Tiberias occupies a high position in the regards of the Jews, as it is one of the four Holy Cities of the Talmud, because Jacob is supposed to have resided here, and it is supposed by the Talmud that from Lake Tiberias the expected Messiah of the Jews is to rise. And it is an established belief among the Jews that the world will be resolved into its original chaos unless prayers be addressed to the God of Israel, at least twice in every week, in each of the Holy Cities of the Talmud—namely, Tiberias, Safed, Jerusalem, and Hebron. When it is added that the Jews have the most entire religious liberty here, it will readily be imagined that devotees and pilgrims flock from time to time to each of these four cities; especially as large contributions are made for them by missionaries sent for the purpose through Syria, along the shores of Africa

from Damietta to Mogadore, along those of Europe from Venice to Gibraltar, and to Constantinople and the neighboring countries. As the missionaries vehemently urge the dangers consequent upon the prescribed prayers being neglected in the Holy Cities, the Jews in all parts contribute most liberally, especially those of London and Gibraltar, the latter of whom are said to send from 4000 to 5000 Spanish dollars annually. It is probable that great numbers of Jews annually pay a visit to each of the Holy Cities, with a view to ultimately settling in Jerusalem, and whatever toils and privations they may encounter on the way are held to be amply recompensed by the privilege of laying their bones in the land of their fathers.

The large sums sent to Tiberias by the Jews of other countries seem to have had the seriously evil effect of causing a vast proportion of the population to fall into a state of sloth; in a word, while all must live—and it is stated that no Jew can live tolerably at Tiberias at less than £50 *per annum*—the intelligent and the skilful are but few, and the devotees overwhelmingly numerous. The natural consequence is, that mercantile spirit and its concomitant wealth are but little known here. When we were at Tiberias there were only two resident merchants among the Jews, and they were contemptuously spoken of by the devotees as being mere *kaferz*, or unbelievers. At the khan at the foot of Mount Tabor there is every Monday a market held, called the market of the khan, and thither the people of Tiberias repair to exchange their merchandise for other commodities, chiefly cattle. Most of the inhabitants are said to be more or less engaged in the cultivation of the soil; but though it produces wheat, barley, tobacco, grapes, and melons in such profusion, in proportion to the labor bestowed, that upwards of three hundred weight of fine melons may commonly be bought for about eight shillings English, the same indolence is shown in agriculture as in trade. Situated as they are upon the very edge of the splendid lake, one would at the least suppose that they would avail themselves to the utmost of its finny

treasures. But they fish only by casting nets from the shore ; and not a single boat of any description was to be seen on the lake.

THE LAKE OF TIBERIAS, also called the Lake of Gennesareth, and the Sea of Galilee, is a most interesting feature of this neighborhood, connected as it is with our Lord's sublime rebuking of the wind and the raging waters, as related in Luke viii. 23, 24. Josephus informs us that this lake, through which the stream of the Jordan passes, is between seventeen and eighteen miles long, and from five to six miles broad. The observations of Dr. Robinson and other recent travellers show that the measures given by the learned Jew are not greatly wide of the truth. The Lake of Tiberias is about fourteen English miles in length, and about seven miles across in its widest part. Its waters cover an area of about seventy-six square miles. The water of this lake—unlike that of the Dead Sea—is perfectly sweet and pure, and refreshing to the taste. It abounds in fish, and is the resort of great numbers of the feathered tribe. The hills rise in general steeply from its shores upon either side, and attain to the eastward a height of a thousand feet above its waters.

Shipless and even boatless as this lake now is, we learn from Josephus that during the obstinate and sanguinary wars between the Romans and the Jews, considerable fleets of war-ships floated upon its waters, and very sanguinary battles took place there. One engagement, especially, mentioned by Josephus, when the Jews had revolted, under Agrippa, was most sanguinary, Titus and Trajan being present, as well as Vespasian, who commanded the Roman forces. The terrible defeat by the Romans under Titus, of the revolted Jews at Taricheæ had caused vast multitudes of the fugitives to seek safety in the shipping on Lake Tiberias ; but the indefatigable Romans speedily built and equipped numerous vessels still larger than those of the Jews, and the latter were totally defeated ; and, according to Josephus, both the lake and its shores were covered with blood

and mangled bodies to such an extent that the very air was infected. It is added that in this battle on Lake Tiberias and the previous engagement at Taricheæ upwards of six thousand perished ; and, as if this horrible amount of carnage were insufficient, twelve hundred were subsequently massacred in cold blood in the amphitheatre of Tiberias, and a considerable number were presented to Agrippa as slaves.

The present aspect of the lake is little calculated to call up any idea of that dread day of strife. Though occasionally the violent winds which descend from the neighboring mountains lash the waters of "deep Galilee" into a tempest, those tempests are usually as brief as they are violent, and at other times its bosom is as unmoved as the Dead Sea. Hemmed in as it is on either side by mountains, the general view of its broad expanse calls up the idea of sublimity rather than that of softer beauty ; and it is probably their preference of the latter kind of beauty that has caused some travellers to speak somewhat depreciatingly of the lake and its surrounding scenery. The Lake of Gennesareth is surrounded by objects well calculated to heighten the solemn impression, and affords one of the most striking prospects in the Holy Land. The appearance of the lake is grand, though the barren and unwooded scenery around gives a shade of dullness to the picture, a dullness which deepens down even to melancholy as we gaze upon the unbroken calmness and silence of the waters ; a calmness and silence unrelieved even by the form of a boat, or the splashing of an oar.

The shores of the Lake Tiberias were formerly studied with towns, of most of which the last traces are so completely swept away that it is difficult to conjecture their sites with anything like tolerable correctness. The village of El-Mejdel, a few miles north of Tiberias, no doubt marks the site of the *Magdala* of Matthew xv. 39 ; and some ruins which bear the name of Khan Minyeh, (further to the northward, on the shore of the lake,) perhaps represent the *Capernaum* of the Gospel narratives. The latter point, however, is matter of dispute, and some

more considerable remains of an ancient city, bearing the name of Tell Hoom, have been also claimed as the site of the city which was "exalted unto heaven." They lie still further to the northward, a short distance from the point where the Jordan enters the lake.

We now proceed to an antique fortification which stands at a mile and a half or two miles to the west of the supposed Magdala, and which is called Kalaat Hamam, or the Castle of the Pigeons, on account of the vast numbers of those birds which have their abode there. The old fortification chiefly consists of two extending peaks of a lofty cliff, forming, with the addition of a very strong though very rude wall of masonry, the enclosure of a considerable triangular space. The Castle of the Pigeons stands on the northern side of a pass or gorge which is called *Wady Hymam*, or the Valley of the Pigeons, there are on the south of it, and in the plain of Hottein, the ruins of a town or village of considerable size. This locality was the scene of a bloody and decisive battle between the Christian and Saracen armies, during the period of the Crusades, (A.D. 1187,) the result of which was disastrous to the followers of the Cross. The crusading army was almost annihilated in this contest, which led to the immediate submission of nearly all Palestine to the arms of Saladin, who became, three months afterwards, master of the Holy City. The Latin writers generally speak of this contest as the battle of Tiberias.

Of the numerous villages which formerly clustered around the shores of the Lake of Tiberias, few traces now remain. The exact site of Bethsaida of Galilee—the birth-place of Andrew and Peter, and Philip—is undiscovered. Chorazin, mentioned in companionship with it (Matt. xi. 21; Luke x. 13), is found in some ruins which bear the name of *Gerazi*, lying a short distance from the north-western shore of the lake. A second Bethsaida, situated, not in Galilee, but in the district of Gaulonitis, beyond Jordan, is found marked by some ruins which bear the name of Et-Tell (*i.e.*, the hill or mound), a short distance above the point where the

Jordan enters the lake. The latter Bethsaida is generally regarded by modern critics as the scene of the miracles recorded in Luke ix. 10, and Mark viii. 22.

From Tiberias, the traveller frequently proceeds—by a road which leads through the intervening hills—to visit Nazareth, passing many interesting localities on the way. At about six miles distant from Tiberias on this line of road, we came to a spot called *Hedjar-el-Naszarah*; *the Stones of the Nazarenes*—i.e., Christians; and on this spot are four or five blocks of black stone, upon which our Savior is said to have reclined while addressing the multitude during the miracle of the five loaves and two small fishes (Luke ix. 10), of which this neighborhood is the traditional scene. All the country hereabouts is hilly. The soil is both good and deep, and productive of excellent pasture. But the indolence of Tiberias seems to be in equal force here; for with this excellent pasture the people have but poor stocks.

At about three miles distance from the Stones of the Nazarenes is an oblong hill, which has at one of its extremities a double projecting summit. From these summits the natives have given the hill the name of *the Horns of Hottein*, but the Christians call it the Mount of the Beatitudes. Seen from the plain, to the southward it has the aspect of a low ridge of uneven rock with a loftier mount at either end, but on the eastern mount there is a level surface, clothed with very fine herbage. About the centre of this mount are the foundations of a small church, about two-and-twenty feet square, on a somewhat elevated site, and occupying the spot from which our Savior is said to have delivered his sublime Sermon on the Mount. This legend requires no other refutation than the fact that our Savior descended from the Mount directly to Capernaum, which consequently must have been in its immediate vicinity. The distance of the so-called Mount of the Beatitudes from the shores of the lake (upon which Capernaum undoubtedly stood) is too great to admit the supposition that it is correctly named.

The whole road hence is surrounded by grand and striking scenery. For its grandeur, independently of the interest excited by the different objects, there is nothing equal to the Mount of the Beatitudes in the Holy Land. From this situation we perceived that the plain over which we had been riding—from Turan—is itself very elevated. Far beneath appeared other plains, one lower than the other, in regular gradation, reaching eastward as far as the Sea of Galilee. This lake, almost equal in its appearance to that of Geneva, spreads its waters over all the lower territory, extending from the north-east towards the south-west. Its eastern shores exhibit a sublime scene of mountains towards the north and south, and they seem to close in at either extremity. The cultivated plains reaching to its borders, which we beheld at an amazing depth below, resembled, by the various hues their different produce presented, the motley pattern of a vast carpet, towering beyond a series of intervening mountains. To the south-west, at the distance of only twelve miles, we beheld Mount Tabor, having a conical form, and standing quite insular, upon the northern side of the wide plain of Esdraelon. The mountain whence this superb view was presented, consists entirely of limestone, the prevailing constituent of all the mountains in Greece, Asia Minor, Syria, Phœnicia, and Palestine. The road onward from the Beatitudes still continues, in the main, a rugged and desolate one, until we approach Kefr Kenna, the reputed Cana of Galilee, the village at which our Lord performed his first miracle of turning water into wine. But here we found not only several populous and comfortable villages, but also observed that both the uplands and the valleys around those villages were well cultivated.

Kefr Kenna, which is about fourteen miles distant from Tiberias, is a handsome village, refreshed by a copious spring of fresh water, and prettily nestled in among olives and other fruit trees. There is a small Greek church here, in which the priest showed us an old stone water-pot, of the common limestone of the country, which, the priest gravely assured us, was one of the

identical water-pots upon the contents of which the miracle was wrought ; and a large ruinous building is pointed out as occupying the site of the house of the marriage ! The real identity of this village with the Cana of Scripture is, however, very doubtful, and a ruined place called *Kana-el-Felil*, lying about eight miles to the northward of Nazareth, has better claim to the distinction.

From the village of Kefr Kenna—unusually pretty for the Holy Land—the road for about five miles still continues in alternate ascents and descents, over a chalky soil thickly covered with stunted shrubs, and then the traveller enters a basin-like valley, surrounded by mountains: this is the sweet vale of Nazareth—or, as it is now called, Naszera. We may speak in terms of warm admiration of the scene that here presents itself to the eye. It seems as if fifteen mountains met to form an enclosure for this delightful spot: they ride around it like the edge of a shell, to guard it from intrusion. It is a rich and beautiful field, in the midst of barren mountains ; it abounds in fig-trees, small gardens, and hedges of the prickly pear ; and the dense rich grass affords an abundant pasture. The village stands on an elevated situation, on the west side of the valley ; and the convent at the east end of the village, on the high ground, just where the rocky surface joins the valley.

The village, or rather the town of NAZARETH, ranks among the chief in the pashalic of Acre. Of the 3000 souls at which its population is reckoned, about 2500 are Christians ; and it is probably owing to their great numerical superiority to their Turkish fellow inhabitants that the Christians here, have at all times been treated with less insolence and injustice than was formerly the case in most Turkish towns and villages ; and an almost infallible consequence is that they are industrious and prosperous.

Of the Christians here, the Greeks are said to be the most numerous ; then the Latins, and then the Maro-

nites. The Latins, however, have in their convent the great object of curiosity, the Church of the Annunciation; containing within it, and, indeed, forming the principal part of it, the House of Joseph and Mary. The interior of the church is profusely hung with rich damask silk, and has a gorgeous appearance. But the attention of the visitor is speedily directed from the whole aspect of the church to a subterranean cavern behind the high altar. This cavern, which is divided into small grottos, is said to have been the abode of the Virgin, whose kitchen, parlor, and bed-room, are respectively shown; and a narrow hole in the rock is pointed out as having enabled the child Jesus to escape from the researches of his persecutors. As if to increase the contempt and indignation of those to whom they relate this tale, they at the same time show the very spot from which the Holy House at Loretto was carried by angels, and point to a hollow in the wall, of about twelve feet by eight, as being the very spot whence the Holy House was removed. But the most impudent of all these impostures of the monks of Nazareth remains to be described. Two granite pillars are shown in front of the altar. They stand about three feet asunder, and are pointed out to the visitor as occupying the precise spots on which the Angel and Mary respectively stood at the moment of the Annunciation. One of these pillars, that supposed to indicate the spot occupied by the Virgin, has lost about a foot and a half in length from its lower end; the upper portion, though thus shorn of pedestal, remaining suspended from the roof as a magnet would from a roof of iron. To the merest glance the contact between the roof and the capital of the column is quite evident; but the monkish guide gravely tells you that you are mistaken, that it has no fastening above any more than support from below, and that it is miraculously suspended thus erect between roof and floor.

Sanctified as Nazareth is in the heart of every right-minded Christian, it is deeply to be lamented that it is made the scene of such flagrant impostures, which con-

vert into a mere juggler's stage a church which is the finest in the country, saving only that of the Holy Sepulchre. Among its best attractions are two rather superior organs. The convent, though it rarely contains more than a dozen monks,—generally Spaniards,—cost the large sum of a thousand pounds a year, which partly flows from small property—in part farmed for the monks, but mostly let by them, and partly from remittances from Jerusalem.

A small chapel or church to the west of the convent is shown as Joseph's workshop. Further west is a small arched building, which, say the monks, represents the synagogue in which our Savior provoked the Jews. A precipice about two miles from this is gravely pointed out as that by leaping down which our Savior escaped from the Jews. But the distance obviously shows that that could not be the precipice alluded to in the Gospel.

The great treasure of Nazareth, however, as attracting pilgrims, both Christians of various sects and even some Mohammedans, is a large stone called Christ's Table. It is within a chapel, on the wall of which are copies of a certificate from the Pope attesting its authenticity, and granting seven years' and forty weeks' indulgence to those Christians who shall say a *Pater* and *Ave*, they being in a state of grace. The inscription is in the original Latin, from which we translate the above promise of the Holy Father. It is a continued and uninterrupted tradition among all Oriental people that this stone, called the Table of Christ, is the very same upon which Our Lord Jesus Christ with his disciples ate both before and after his resurrection from the dead! And then follows the promise of indulgence, of which we have given the substance above.

When Napoleon Buonaparte invaded Syria he had some eight hundred men at Nazareth, with advanced guards at Tabaria or Safed; and at about six miles hence, on the plain of Esdraelon, General Kleber, with only 1,500 men, kept his position from day-break to noon against the Turkish army, which is said to have numbered 25,000. In spite of all the efforts of this

vastly superior force, Kleber, who had thrown his men into square, remained firm till he had so nearly expended all his ammunition that he must speedily have been overpowered ; but at this critical juncture Buonaparte came to his aid with six hundred men, and the already wearied Turks became so completely disorganized at sight of this reinforcement of the French, that they were seized with a panic, and fled in the utmost disorder. Thousands of them were put to the sword in this panic flight, and a great number were drowned in the stream of the Daboury, which inundated the plain.

MOUNT TABOR has constantly been spoken of as the scene of the Transfiguration, and we are but little inclined to aid in any attempt at disturbing this general belief of all Christendom from the earliest ages. Few pilgrims to Nazareth fail to proceed thence to Mount Tabor, and it is frequently visited on the road between that place and Tiberias, from several points of which it is visible. After proceeding eastward from Nazareth between low ranges of hills for about six miles, the road opens upon the fine plain of Esdraelon, and at little more than a quarter of a mile further the noble form of Mount Tabor rises above the plain. This mountain presents the appearance of a truncated cone, the summit forming a delightful table-land, with gently sloping sides. It is one of the finest hills we ever beheld, having a fine soil productive of the richest herbage, and adorned with clumps and groves of trees. The height of this famous hill does not appear to exceed a thousand feet above the plain, though the winding ascent by which the summit is reached makes the apparent altitude very much more considerable. The top, which is about half a mile long and a quarter broad, is surrounded by a wall, built by Josephus in the incredibly brief space of forty days. Tabor, in fact, was crowned by a strong city, which Josephus calls Atabyrion ; and a wall ran across the whole summit of the hill from east to west, dividing the south side, on which the city stood, from the north side, which seems to have been used as a

place of exercise, and, probably, of religious solemnities. On the north side, within the outer wall, are deep fosses, which seem to have been the quarries which furnished stone for the wall, and which are also thought to have been used as cisterns for the storing of rain water. On the south side similar but deeper fosses are sunk outside the wall; these were probably intended to strengthen the city on that side, the hill being easiest of ascent there. Some of the gates of the city were still remaining. This hill-fortress was besieged and taken by Antiochus, king of Syria, and subsequently by Vespasian; it was after this last event that Josephus built the strong walls which are to be traced even to the present day.

Other writers have given descriptions of Mount Tabor which materially differ from the above, but the discrepancies seem to spring chiefly from the different mode and rate of travelling. All, however, agree alike as to its main history and as to its singular beauty and fertility; just the scene with which one would fain connect the glorious Transfiguration. From the top of Tabor you have a prospect which, if nothing else, will reward the labor of ascending it. It is impossible for man's eye to behold a more gratifying sight of this nature. On the north-west you discern at a distance the Mediterranean, and all around you have the spacious and beautiful plains of Esdraelon and Galilee. Turning a little southward, you have in view the high mountains of Gilboa, fatal to Saul and his sons. Due east, you discover the Lake of Tiberias, distant about one day's journey. A few points to the north appears that which they call the Mount of the Beatitudes. Not far from this little hill is the city Saphet; it stands upon a very eminent and conspicuous mountain, and is seen far and near.

At the foot of Mount Tabor, on a rising ground to the westward, is a small village called Dabourah. It has been somewhat hastily imagined that this village takes its name from the prophetess Deberah; and some think that a reference to the fourth chapter of Judges

will suffice to show the probability that this is the place at which Deborah and Barak united their forces to go in pursuit of Sisera. But it has been truly urged that the very name of the village is the Hebrew name of the neighboring mountain, with only the usual corruption by Arab pronunciation; and it is far more likely that the village takes its name from the mountain.

SAPHET we recently mentioned as one of the four Holy Cities of the Jews. It lies at a little distance to the north-west of Lake Tiberias, and about six miles distant from its shores. The town is built upon an eminence which rises to upwards of two thousand five hundred feet above the level of the sea, and the view from which commands the country for many miles round. Saphet, prior to the earthquake of 1837, presented the appearance of a neat town, divided into several quarters, the chief being that occupied by the Jews, who are very numerous here. It is said to contain six hundred houses, about a hundred and fifty of them belonging the Jews and about a hundred to the Christian; and the neighboring lands are rich in olive and vine plantations, though the principal occupations of the inhabitants are indigo-dying and the manufacture of cotton cloth. There are here the massive ruins of a vast castle, which the Jews deem to be as ancient as the days of their prosperity and power. The ruins occupy the summit of the mountain on the brow of which the town is built, and must have been very strong, as its foundations seem to extend round a circumference of nearly a mile and a half.

We have remarked that the Jews are very numerous here, in spite of the insult and harshness that are heaped upon them by their Turkish rulers. This arises from the absolutely fanatical desire of the Jews to die here. Great as is their attachment to Jerusalem, they hold Saphet in still greater reverence. Many of their holiest and most learned men have been buried here, and they are thoroughly convinced that the true Messiah is yet to come, that he will be born in Galilee, and that he will make

Saphet the capital of his new kingdom, an earthly one, for forty years, ere he shall depart for Jerusalem. These circumstances render the Jews so anxious to die here that they endure everything patiently rather than cease to indulge in the wish. And the Turks, knowing this fanatical desire, use it as a means of the most unsparing extortion. The taxation to which they are subjected is literally atrocious. Still they pay on as long as they can, and when utter want of means compel some despairing wretches to leave Saphet, the Turk is still no loser; for the quota of the seceders is unscrupulously levied on those who remain. On some occasions the seceders are said to have carried away a considerable amount of treasure; and then those who remain are compelled to pay that amount, which the Pasha limits only by what he fancies the capacity of his victims to endure. However, they have one consoling liberty, that of praying in their synagogues, of which there are, large and small, about thirty. They also have a college or university here, where youth are instructed in Hebrew and the learning of the Talmud. The incessant extortions to which the Jews of Saphet are subjected must long since have been too strong for even their stubborn fanaticism, were it not that large sums are sent to them by their brethren in Constantinople, Smyrna and European cities, especially those of England and Spain.

This town suffered severely after the retreat of the French from Acre in 1799. On that occasion the Turks completely sacked the Jewish quarter of the town of Saphet. More recently it has suffered (in 1837) from a different cause—the earthquake which laid great part of of Tiberias and other places of Galilee in ruins. Two thousand of the Jewish and three hundred of the Mohammedan inhabitants of Saphet, besides several Christians, were hurried into eternity by this awful occurrence. A few years afterwards, the houses (most of which had been overthrown) were in course of being rebuilt, but it will be long before the place assumes its former appearance.

The tract within which Nazareth is situated forms

part of the ancient Galilee, the northernmost of the three provinces—Galilee, Samaria and Judæa—into which Palestine, west of the Jordan, was divided during the period of Roman dominion. The aspect of Galilee in the present day exhibits less of decay, with greater evidence of natural fertility, than belong to other parts of the Holy Land. The hills are more thickly wooded, and the plains covered with a richer pasture than elsewhere. Here, as in a greater part of the Holy Land, the country consists of a succession of alternate hills and valleys, the former rising in gentle slopes and undulations, while numerous running streams fertilize the plains beneath. The southern division of Galilee comprises the extensive plain of Esdraelon, of which we have already spoken; part of this is now under the plough, and the remainder forms a rich natural pasture-ground. The northerly division of the province is more generally covered with hills, the plains dividing which are of narrow limits.

This northerly division of Galilee embraces the tract of country lying between Nazareth and the sources of the Jordan—a region formerly portioned between the tribes of Napthali and Asher. Though traversed in several directions by recent travellers, it has even yet been only partially explored. Numerous interesting sites, however, have been recognized within its limits—amongst others those of Jotapata, Gabara and Gischala, all places of frequent mention in the pages of Josephus; together with Kedesh-Napthali, of note in connection with the pages of the sacred volume, and one of the six “cities of refuge” of the Jews. The modern names of *Yefat*, (a ruined village only very recently discovered, a short distance to the northward of Kana-el-Jelil), *Arrabeh*, *El-Fish*, and *Kedes*, mark their respective sites, and illustrate the tenacity with which, as we have already remarked, the ancient appellations have been generally preserved in the Holy Land. Kedes, the representative of the Kedesh of Napthali, lies amongst the hills to the northward of Safed, at a distance of about twelve miles from that place. Below these hills, to the eastward,

are the marshes of El-Huleh, and a few miles further north, the town of Banias and the sources of the Jordan. The route by which the travellers most frequently visit Banias, and thence proceed to Damascus, is that which passes from Tiberias northward, by Safed, and along the foot of the hills that skirt the upper valley of the Jordan upon its western side. From Safed, a road which branches off to the eastward of this line leads also, by a somewhat shorter route, to Damascus, crossing on the way the stream of Jordan, at the well-known Jacob's Bridge. This bridge crosses the Jordan several miles above its entrance into Lake Tiberias, and a shorter distance below the point where it issues from the marshes of the Hulch.

The town, or rather village, of *Banias*—though representing the ancient Cæsarea-Philippi, mentioned in the history of our Lord (Matt. xvi. 13 ; Mark viii. 27)—is now an insignificant place, containing not more than a hundred and fifty houses, and even most of these are untenanted. The town is situated in the corner of a recess in the plain, and is surrounded on all sides by hills, except on the west. It lies at the base of the lofty Jebel-esh-Sheikh, (the greater Hermon of Scripture,) some of the flanks and prolongations of which are remarkably fertile and beautiful, like the plain below, presenting a sparse forest of very thriving trees. A considerable part of the town, in the form of a trapezium, has been regularly fortified, and its defences yet remain to some extent. Among them there is a handsome gateway and eight large towers showing massive walls, and still bearing distinctive names. The houses and huts at present occupied at Banias may amount to sixty. A ruinous castle is situated on the heights above. It is a conspicuous object from a great distance.

The principal object of interest at Banias, at least to the modern pilgrim, is the celebrated cave which contains one of the principal sources of the Jordan. It lies north of the town, in a cliff, which it enters for a few feet. The water issues thence in a copious stream. Over the cave, and to the east of it, several niches, evi-

dently intended for the accommodation of statues, have been cut in the rock. Upon tablets, either below or beside the niches, some Greek inscriptions occur. This cave which is much choked up with stones, and in its natural state was probably of much greater extent than it now exhibits, represents the *Panium* of Josephus, and appears to have been anciently dedicated to the worship of Pan.

The formation of a large temple at the source of the Jordan by Herod the Great is thus noticed by the Jewish historian—"So when he had conducted Cæsar to the sea, and had returned home, he built him a most beautiful temple of white stone, in the country of Zenodorus, near the place called Panium. This is a very fine cave in a mountain, under which there is a great cavity in the earth, and the cavern is abrupt, and prodigiously deep, and full of still water: over it hangs a vast mountain, and under the caverns rise the springs of the river Jordan. Herod adorned this place, which was already a remarkable one, still further by the erection of this temple, which he dedicated to Cæsar." (Antiq. Jud. l. xv. c. 10.

Philip the tetrarch, son of Herod, enlarged the city, and bestowed on it the name of Cæsarea, in honor of the Emperor Tiberius, attaching the epithet Philippi, in order to distinguish it from the other and greater city of Cæsarea on the coast of the Mediterranean. Agrippa afterwards further enlarged it, and called it Neronias, in honor of Nero. In mediæval times, Banias (for subsequently to the period of Roman greatness it reverted to its earliest name) was a place of some importance during the Crusades, and enjoyed a varied fortune in connection with the Christian and Mohammedan armies alternately.

The fountain of the Jordan at Banias is not the only source of that sacred stream. Another spring, not less copious, rises between two and three miles to the westward, at the foot of a hill called Tell el-Kady. This hill is principally composed of basaltic tufa: upon and around it there are ruins of huts and houses with heaps

of stones and old foundations. These remains, there can be little doubt, indicate the site of the ancient city of Laish, or Dan (Judges xviii. 29).

On the way to Banias, our guide entertained us with a legend—evidently transferred from the banks of the Euphrates thither—which we quote for the sake of showing how untrustworthy and worthless is the legendary lore of the Holy Land, unless supported by other and less fallacious evidence. “Nimrod,” he said, “dwelt at Banias: and he was accustomed to throw stones against Abraham, dwelling at the Tell el-Kady!” A short distance before reaching Banias, the traveller notices heaps of stones, broken pillars, and other ruins, which mark the greater extent of the place in former times.

Besides the springs of the Jordan at Panium and Tell el-Kady, there is a third and more distant stream, which has its course further to the westward, and is called the river of Hasbelya, from the town of that name, near which it has its origin. Its course is nearly due north and south, from Hasbelya to the Lake of Huleh, which it enters, and which receives also the united stream formed by the springs that rise at Banias and Tell el-Kady.

*Hasbelya* lies about ten miles nearly due north from Banias, and is a small but thriving town, thus described by a recent visitor: “It stands upon the side of a mountain, which is about eight or nine hundred feet high, on the south and south-west of which most of the houses are situated, covering it in their different rows from top to bottom. Terraces with mulberry-trees are found where no houses stand. The front sides of almost all the houses have one or two windows. The sides of the mountains round the town are laid out in terraces, in which are planted numerous olive, fig, and mulberry trees. The town contains a pretty large bazaar. The main employment of the inhabitants seem to be the cultivation of silk, weaving, raising of olives, and agriculture. The town and the district of which it is the capital are under the pashalic of Damascus. A wady opens upon the east, and passes the town; it is deep, and

planted with olive-trees. In the same direction there is a small stream. The fountain of this stream, which seems to be in the mount, is considered one of the sources of the Jordan. The climate of Hasbelya is very mild, and, to judge from the robust and healthy appearance of the inhabitants, we should say it was very salubrious. The Jews of this town have scarcely the appearance of Jews at all ; and they resemble much the Arabs. Their females resemble the Samaritan women.

THE VALLEY OF THE JORDAN forms the most remarkable feature in the natural geography of the Holy Land. It is a long and narrow cleft, which divides the country from north to south, and which is throughout greatly below the level of the region upon either side. The lowest part of this valley is occupied by the Dead Sea, the great depression of which has been already referred to.

Besides the Dead Sea, two other lakes occur in this valley—one, the Lake of Tiberias, or Sea of Galilee, already noticed ; the other the Bahr el-Huleh (or el-Houle), which is the most northerly, and the smallest of the three. The Bahr el-Huleh corresponds to the *Lake Samochonitis* of the Greek and Roman writers, and to the *Waters of Merom* of the Bible. The Jordan flows *through* two of these lakes—the Bahr el-Huleh and the Sea of Galilee—and discharges its stream in the third, the Dead Sea.

Two small rivers enter the Bahr el-Huleh on its northern side—the river of Hasbelya, and the stream that collects the united waters of the fountain at Banias and Tell el-Kady. For some distance immediately above the lake the country is marshy, and the streams referred to wind their way among reeds and rushes. Wolves and jackals, as well as wild boars and other animals, frequent these marshes and the shores of the adjacent lakes. The extent of the Bahr el-Huleh varies a good deal with the season, for during rains its waters spread themselves over the adjoining marshes. The lake itself is shallow, and its waters turbid.

The Lake of El-Huleh lies at an elevation of a hundred feet above the sea-level. Thence the descent of the valley to the south ward is rapid. The Lake of Tiberias is eight miles distant, in a direct line, from the southern extremity of the Lake of El-Huleh. Between the two is Jacob's Bridge, already mentioned, which crosses the stream of the Jordan.

The distance between the southern extremity of the Lake of Tiberias and the northernmost point of the Dead Sea, whence the Jordan enters the waters of the latter, is a little more than seventy miles. But the windings of the river within this distance are so numerous, that its entire length of course between the two lakes amounts to not less than two hundred miles. The river flows throughout with a swift current, is shallow, (varying from five or six feet in depth to about double that amount,) and is full of falls and rapids, some of the falls being from ten to fifteen feet in depth. When at its lowest ebb (that is, during the dry season, or between April and September) the river flows between steep banks, of fourteen or fifteen feet in height; but when swollen by the rains the water rises to the level of the lower valley which immediately adjoins the river's course, and sometimes even spreads over the adjacent plains. The lower valley, which varies its breadth from three-quarters of a mile to two miles, is itself depressed below the adjacent plain, as much, in some places, as forty feet. It is covered, immediately adjacent to the banks of the stream, with a luxuriant vegetation, amidst which the river winds its course, while the broader plain above is for the most part dry and sterile. The water of the Jordan, like that of the Lake of Tiberias, is pure and sweet; wholesome, cool and nearly tasteless, though containing a very small portion of saline matter.

The width and depth of the Jordan vary greatly with the season; in some places the breadth of the stream during the summer months does not exceed fifty feet, with a depth of five or six feet, while at other times it is as much as a hundred and forty feet in breadth, and from ten to twelve feet in depth. We descended the

entire stream, between the Lake of Tiberias and the Dead Sea, in a small boat (carried across from Acre to Tiberias for the purpose, and launched on the lake at the latter place). Lieutenant Lynch with his party, belonging to the United States' navy, some years ago, did the same thing.

The upper plain or valley—*inclusive* of the narrower or lower valley of which we have spoken as immediately adjoining the river's banks, and of greatly wider limits—which contains the entire course of the Jordan, with the lakes that belong to its basin, is the tract to which the term Plain (or Vale) of the Jordan is to be understood as applying, in its fullest extent. This plain is known to the Arabs by the name of the *Ghor*. In its whole extent, the region of the Ghor may be regarded as reaching from the sources of the Jordan to a line of cliffs situated at some distance to the southward of the Dead Sea—a total length of more than a hundred and fifty miles, about sixty of which are occupied by the Dead Sea and the Lake of Tiberias. Immediately south of the last named lake, the width of the entire Ghor does not exceed five or six miles; lower down its breadth increases, and in its broadest part, about Jericho, it is upwards of ten miles across. The hills form a distinctly-marked line upon either side throughout the whole length of the valley, and rise in many places to such a height as to give them a truly mountainous character. For the most part, this broad plain of the Ghor is a sterile desert; but occasionally where the overflowing of the Jordan irrigate the soil, a luxuriant vegetation is found. About Besian, (the ancient *Scythopolis*, or *Beth-shan* of Scripture, situated on the western side of the valley,) the adjacent higher grounds are watered and cultivated, and an abundant vegetation extends up the slopes of the eastern hills. For the last thirty miles of the river's course, (including the tract within the vicinity of the ancient Jericho,) the plain has a more than usually barren and desolate aspect. Near Jericho (now represented by some ruins situated not far from the small village of *Riha*) the formation of the ground becomes less regular;

the western mountains, in one or two places, jut out considerably into the Ghor ; the cliffs less exactly mark the bounds of the lower plain ; and the descent from the higher ground towards the bathing-place of the pilgrims (nearly abreast of Jericho) is marked by a number of rounded sandhills. A large patch of green stunted trees and shrubs marks the site of what is supposed to be the ancient Jericho, and here and there are to be seen the remains of some considerable buildings, with fragments of an aqueduct at the foot of the hills to the north-west of the modern village.

A few miles above the entrance of the Jordan into the Dead Sea, two spots (selected respectively by the Greek and Latin pilgrims) are regarded as corresponding with the *Bethabara* of the Gospel, the spot where our Lord was baptized by John. The Greek bathing-place is a mile or two lower down than that selected by the Latins. Numerous pilgrims of either church annually visit the banks of the Jordan for the sake of bathing in its waters at these spots.

The extensive tract of country lying beyond the Jordan—that is, to the eastward of the river—has been much less visited by travellers than the more westward division of the Holy Land, and much of it is comparatively unexplored. This region comprises the ancient Gilead and Bashan—the lands partitioned amongst the tribes of Gad and Reuben and the half-tribe of Manasseh. It is still, as at the period when the Israelites of old desired its possession, a land admirably adapted for the rearing of flocks and herds, a thoroughly pastoral region. Many tracts are also abundantly wooded. But the whole region is now very thinly inhabited, and most of the villages scattered over it are in ruins.

Among the numerous interesting sites known in this region are the ancient cities of Gadara, Gerasa, and Philadelphia (the Rabbath-Ammon of Scripture), now represented by ruins. But we must pass from these and other localities of like interest, in a region which abounds in such memorials of the past, and return to the Syrian

coast, whence we propose again to start from Acre, and to notice the localities that occur in succession along the Mediterranean shores, proceeding in a northwardly direction.

The road from Acre northwardly, along the Syrian coast, passes by many places of high renown in the pages of history—sacred, classic, and Mediæval alike. This range of coast formed the ancient Phœnicia—the region to which mankind (if classic legends be true) is indebted for the earliest culture of letters, and the people of which were among the first to practice the art of colonization. Great mariners and traders were the enterprising people of Sidon and Tyre in an olden day—not, like the Greeks at a later (though still early) period, half pirates as well as colonists, but genuine possessors of the mercantile spirit—true adepts in the seaman's art. And they tempered—like too many of the sons of commerce in later times—the bolder aspirations of adventure with the niggard and exclusive spirit of the mere trader, concealing the extent of their discoveries lest other nations should rival their enterprise and share their profits. Hence the world knows not the real extent of their discoveries, and the narrow jealousy which the Tyrian mariners themselves nourished has robbed them of their due fame as the pioneers of civilization around the Mediterranean shores.

From Acre northward to Tyre—the modern *Soor*—the road passes (at a distance of eight miles from the former place) the village of *Es-Zib*, the Achzib of the Old Testament. Thence crossing in succession the projecting headlands of Nakoora and El-Abiad, and passing the fountains of Ras-el-Ain, whence an aqueduct (long since dry) formerly conveyed water to Tyre, the traveller reaches what yet remains of the great Phœnician city, after a journey of about thirty miles in length

The greatness of TYRE in the period of early history is well known. Of later origin than Sidon, it far surpassed that city in manufacturing and commercial

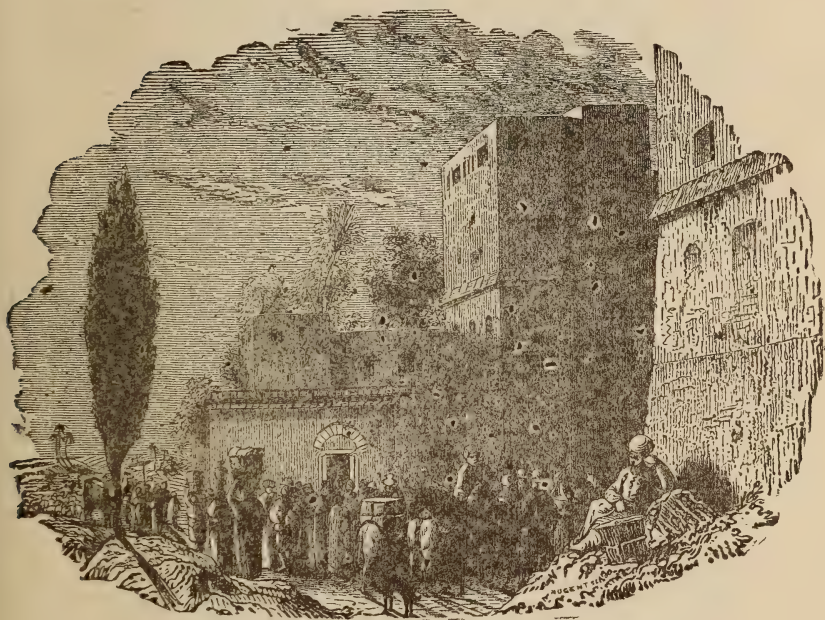
greatness, and was long the chief emporium of the ancient world—the city, whose merchants were princes, and whose traffickers were the honorable of the earth (Isaiah xxiii. 8). The complete ruin which has overtaken this once flourishing and wealthy mart of nations, affords one of the most striking of the many instances of literal fulfilment of prophecy with which the East abounds. The ancient Tyre of early history was situated on the mainland, and we are informed by Pliny, in the first century of the Christian era, that its ruins occupied a circuit of nineteen miles; but every trace of this has long since vanished, and nothing remains in the present day to mark the ground upon which it stood. The small peninsula on which the present town of Soor is built was originally an island; this became the stronghold of the Tyrians after the destruction of the continental city, and was permanently united to the mainland by a mole or causeway constructed by Alexander the Great, during the progress of his siege of the insular town. Soor is a small and miserable seaport, the houses of which are for the most part mere hovels—very few of them more than one story high: the streets are narrow lanes, crooked and filthy. The inhabitants number about 3000, more than a third of whom are Christians; they export some tobacco, (which is largely grown in the neighborhood,) and also cotton, wood, and charcoal.

A few miles to the northward of Tyre, the road along the coast crosses the stream of the Liettany, (ancient *Leontes*,) which descends from the high grounds at the back of Lebanon, watering in its course of about seventy miles the long valley enclosed between the parallel ranges of Libanus and Anti-Libanus. Further distant, in the same direction, the village of *Surafend*, on the right of the traveller, indicates the position of the Zarephath of the Old—Sarepta of the New—Testament (1 Kings xvii. 9; Luke iv. 26); and at a distance of one-and-twenty miles from Tyre, in the direction of N. N. E., the small town of *Saida*, the modern representative of Sidon, is reached.

SIDON was distinguished even in the days of old Homer—earliest and most famous of epic bards—for the extent and greatness of her commerce, and for the skill of her artisans. After undergoing numerous alterations of fortune, with the successive change of masters whom Syria has owned, Saida has enjoyed in modern times some commercial importance, and until the close of the last century, exported to France and Italy a considerable quantity of raw silk and cotton, with the manufactured silks and other goods of Damascus; but its trade has been injured by the rising prosperity of Beyrout. The streets of Saida are narrow, crooked and dirty, but many of the houses are large and well built, mostly of stone. The population amounts to about 5000, two-thirds of whom are Mohammedans, one-eighth part Jews, and the remainder Greek Catholics and Maronites in about equal proportions. Some silk, cotton, and nutgalls, are still exported; the silk-worm is reared in the neighborhood, and there are numerous orchards of mulberry and other fruit-trees, in the plains around the town, the environs of which exhibit everywhere a luxuriant verdure.

The English traveller in this region gazes with more than ordinary interest upon a locality found amongst the hills to the eastward of Sidon,—it is reached by two hours of the roughest riding thence,—the castle of Djouni, for many years the residence of the late Lady Hester Stanhope. The author of "Eothen," who visited her Ladyship, then drawing near the close of her singular career, thus describes it: "On the summit before me was a broad grey mass of irregular building, which, from its position, as well as from the gloomy blankness of its walls, gave the idea of a neglected fortress; it had, in fact, been a convent of great size, and like most of the religious houses in this part of the world, had been made strong enough for opposing an inert resistance to any mere casual band of assailants who might be unprovided with regular means: this was the dwelling-place of Chatham's fiery grand-daughter."

At a distance of about twenty-one miles (in direct measure) to the northward of Sidon is the flourishing town of BEYROUT. The road thither lies along the shore of the Mediterranean, bounded on the right by the lower declivities of the Lebanon range, while the snow-covered summits of the loftier mountain region lie further inland. On the way, as along other portions of



MODERN BEYROUT.

this time-renowed coast, the traveller passes various remains of antiquity—some, perhaps, belonging to the Phœnician period—and crosses the torrents called the Nahr-el-Auly and Nahr-ed-Damoor, the Bostrenus and Tamyras of the classic writers. Beyrout is finally reached by crossing a projecting headland of the coast, upon the northern side of which it is situated, the town

facing a broad arm of the open sea to the northward. Upon the land side, it is enclosed by a wall of no great height. The town of Beyrout is much crowded with houses, and the streets are narrow. To the west and south-west of the town there are red sand-hills, rising to the height of about 306 feet. In the suburbs there are many fine gardens, orchards and groves, surrounded generally by hedges of the prickly pear, and containing great numbers of mulberry, and flowering and fruit trees. In the midst of these gardens there are many commodious houses with flat roofs. The place is beautiful in itself; and the view from it of Mount Lebanon is grand and magnificent. Jebel Sanneen, one of the highest parts of the range, particularly attracts attention, with its snow-covered peaks. Beyrout is reckoned the healthiest town on the coast of Syria, and less subject to fever than Acre, Tripoli, or Tyre. It has a population of 12,000 souls, the majority of whom are Christians, some of them possessed of considerable wealth. It has every appearance of being a thriving place. The cultivation of silk is rapidly increasing in its neighborhood, and the town contains many silk and cotton weavers, and manufacturers of gold and silver thread. The grape is abundant in the parts of Lebanon contiguous to it; and considerable quantities of red and white wine, produced from it, are sold in the bazaars of Beyrout at a low price. Though the roadstead is not very safe at certain seasons of the year, and in the winter ships have to anchor at the Nahr-el-Kelb, eight miles to the north-east of the town, the place, in succession to Sidon, has become in the present generation the seaport of Damascus, still a great emporium in the east; and it is altogether the most flourishing commercial port in Syria. Goods are conveyed from it inland by camels and mules. There are several European mercantile houses in the town, some of which have branch establishments at Aleppo.

The only remains of antiquity at Beyrout are found upon the shore. They consist of a few pillars and frustra, the ruins of a mole, and some traces of baths. Yet

it is a place of olden fame—the Berytus of the Greek and Roman periods, and much celebrated for the Greek learning cultivated in its schools, while it was a flourishing Roman colony. Its modern importance is altogether of recent growth.

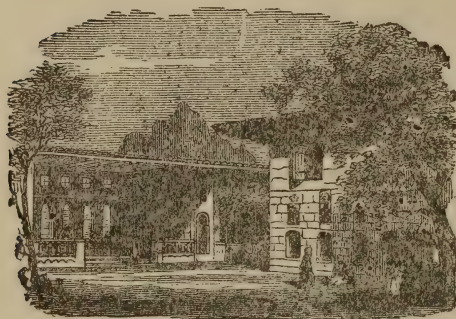
The Nahr-el-Kelb, or Dog River (the ancient *Lycus*), discharges its stream into the sea a few miles to the north-eastward of Beyrout. A short distance above its mouth are some inscriptions and figures carved on the rocks, which have attracted the notice of numerous travellers from Maundrell downwards. At a further distance to the northward, the Nahr Ibrahim, or *Adonis* of antiquity is passed, which is thus referred to by Milton:

———“Thammuz came next behind,  
Whose annual wound in Lebanon allured  
The Syrian damsels to lament his fate  
In amorous ditties all a summer's day;  
While smooth *Adonis*, from his native rock,  
Ran purple to the sea, supposed with blood  
Of Thammuz yearly wounded.”

At two hours' journey beyond, the town of Jebail is reached. The remains of an aqueduct which conveyed the waters of the Nahr Ibrahim to Jebail, attest the former greatness of that place—the *Byblus* of the classic period, and referred to in the Scriptures under the name of *Gebal* (Ezek. xxvii. 9). Numerous pillars of red and grey granite are strewn about, and built into the walls and houses, and even a large khan outside the walls has its corridor supported by them. There is an ancient tower of great height, and the lower parts bevelled in the Phœnician form. The modern town is unimportant; its harbor is small, and admits only boats. Eleven miles further north the traveller reaches *Bat-roon*,—the Botrys of Strabo and Pliny—which is now merely an unwallèd village, with about eight hundred inhabitants; and, at an additional distance of about sixteen miles, the town of Tarabulus, or Tripoli, is reached. The journey from Beyrout to Tripoli, along the coast, is ordinarily accomplished by the traveller in three days.

The plain of Tripoli (a portion of the general plain which stretches along the Syrian coast, but which is here of wider limits than generally belong to it) is one of the most productive in Syria. Tripoli itself or—Tarabulus, as the name is also written—a considerable seaport, and the capital of the pashalic of that name, is on all hands admitted to be one of the neatest and handsomest towns in Syria, though it has the serious disadvantage of being rendered frequently insalubrious by the miasmata that arise from the marshy soil by which it is environed on the land sides.

This place was called TRIPOLI, or Three Cities, from its being a colony originally founded by immigrations



COURT OF A HOUSE,  
Showing Eastern style of architecture.

from the three cities of Tyre, Sidon, and Aradus. Most of the houses are handsomely built—for the East, that is to say—of a remarkably fine stone, and the gardens by which it is backed, and, as it were, framed, give it a delightful and picturesque aspect.

Tripoli is a bustling seaport, with not only a considerable domestic trade, but also a large exporting trade, the chief articles being sponge, soap, and raw silk. To this last article the Tripolitans, indeed, chiefly owe the periodical unhealthiness with which they are afflicted, the swampy soil owing its origin to inlets of water for the irrigation of the extensive mulberry-plantations requisite for rearing the silk-worm. The population was about fifteen thousand, one-third being Catholic. The population is probably increasing at the present time; indeed the port is itself a populous little town of shipwrights, sailors, calkers, etc.

Many parts of the town of Tripoli are crossed by lofty Gothic arches, probably erected about the time when the Crusaders took the city—that is to say, early in the twelfth century. Under Bertrand, son of Raymond of Toulouse, the former of whom was made count of Tripoli, six fine and massive towers, which still remain, were erected for the defence of the place. Unfortunately, the Crusaders were not always either so wisely or so benevolently employed. When they took possession of the place it could boast of one of the finest and most precious libraries in the East. Manuscripts, especially Persian and Arabic, were obtained from all parts of the East, and if it be true that as many as a hundred skilful copyists were constantly engaged in copying them, we shall have no reason to doubt the statement that as many as a hundred thousand volumes had been accumulated. That the collection was very extensive is certain, and that it was valuable in character there is no reason to doubt, and it is impossible to reflect without indignation, as well as grief, that a collection which infidels had so laboriously made was destroyed by the ignorance and fanaticism of a Christian priest! This man, being directed to examine and report on the character of the library, found several copies of the Koran, and he immediately stated that the only works it contained were the impious ones of the impostor Mohammed, which all good Christians ought to destroy; and forthwith, one of the most valuable literary collections in the East was consumed by fire.

The port of Tripoli is anything but a safe one, the rottenness of its bottom rendering the anchorage very unstable, especially during the tremendous gales that blow there during the equinoxes.

North of Tripoli, and at something less than forty miles distance, following the direction of the coast), are the massive walls of *Tartoos*, the ancient Tortosa, which must have been a city of great importance and strength, if we may judge from a handsome church of the Corinthian order, and the remains of an inner and an outer

wall, the former of which is fifty feet in height, and proportionally solid. On the road from Tripoli thither, the traveller crosses the Nahr-el-Kebir—the river *Eleutherus* of antiquity—which collects the waters which descend from the western slopes of the Ansarian mountains, to the northward of Lebanon.

Shortly before arriving at Tartoos, the little island of Ruad, which lies about two miles distant from the coast, recalls the memory of a place that was famous in the history of the ancient world. From this island of Rouad, the Arpad of Scripture, and the *Aradus* of the Greek and Roman writers, the Tyrians were wont to man their fleets; but it is now a barren and uninhabited rock, having only the cisterns that are cut in the solid stone, and a few masses of masonry to show that it was once inhabited.

Among the most thriving and important places in Syria is LATAKIA, the ancient Laodicea, which is situated forty-eight miles to the northward of Tartoos, and is about ninety miles distant from Aleppo, nearly in the direction of S.W. It is divided into a lower town, consisting of two streets along the shore, chiefly inhabited and resorted to by sea-faring people, and an upper town, far more extensive, but very much injured by frequent earthquakes. The two towns are prettily and tastefully separated from each other by extensive gardens; and in the upper town there is a noble and very ancient triumphal gate, which some think to have been erected in honor of Julius Cæsar, and others, of Germanicus.

The dilapidated state of the upper town, and the shabby aspects of the bazaars, would by no means impress a stranger with a just ideal of the actual amount of business that is done, and the profit realized. The grand staple of the trade of Latakia is its far-famed tobacco, which is very largely exported, and which is eagerly sought after at highly remunerating prices, not only in the various ports of the Levant, but even in France and England. There is also some export of

cotton-silk, nut-gall, wool and wax ; but the trade of Latakia has declined with the rising importance of Beyrout, and the population has decreased from 20,000 to little more than a third of that number.

Laodicea was founded by Seleucus Nicator, and was named in honor of his mother. Even prior to the Roman conquest of Syria it had already become a place of considerable consequence. Julius Cæsar visited it on his way to Pontus from Egypt, and there are medals on which, in honor of him, it is called Juliopolis. The ruins of the old towns are very extensive, and are the quarry from which the modern inhabitants obtain materials for building and repairing their dwellings. It was a Christian see at a very early period, and at the time of the Crusades was in the possession of the Christians, but it subsequently fell into the hands of Saladin, and at length, in 1517, became what it has ever since remained—a part and parcel of the Turkish empire.

From Latakia the traveller may either proceed northwardly to Antakia, (the ancient Antioch), or, in the direction of north-east, to Aleppo. The latter route crosses the valley of the Orontes.

The road between Latakia and Antioch leaves the line of the coast at some little distance to the west, and proceeds inland, amongst the hills. The whole distance between the two places is between fifty and sixty miles. At about two-thirds of the way the traveller has to the left the peak of Jebel Okrah—the *Mount Casius* of antiquity—which rises immediately above the sea-coast, and a short distance to the south of the point where the Orontes discharges its waters into the Mediterranean. This mountain we found to reach 5318 feet above the sea—a much less considerable elevation than had been assigned to it by Pliny, who speaks of it as being four miles in altitude.

The celebrity of Mount Casius in antiquity dates from a very early period ; it was long the seat of superstitious rites, and it concealed, at a later period, the early proselytes of the Christian faith. The inhabitants

of Antioch were accustomed to celebrate festivals upon its summit ; and even as late as the time of Julian the Apostate, sacrifices were made by the monarch on the summit of this mountain. The appearance of Casius is striking, standing apart as it does from the neighboring hills.

Upon the left bank of the Orontes (at a distance of about fifteen miles in direct measure from its mouth) is ANTIOCH, (or *Antakia*, as it is now called), famed alike in commercial and in religious lore ; for not only was it the seat of an immense commerce with every known portion of the globe, and long the abode of the kings and nobles of Syria, but it was there that Barnabas and Paul very early preached the gospel : "Then departed Barnabas to seek Saul : and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first at Antioch." (Acts xi. 24, 25.) Stately with palaces, abounding in wealth, and honored with the presence of Emperors and of the Roman governors, Antioch seemed destined, and doubtless its luxurious inhabitants deemed it to be so, to a perpetuity of grandeur and prosperity. Within its walls were four districts so vast that each might in itself be called a considerable city. But such have been the calamities inflicted upon it by both man and nature, that though its population was anciently about half a million of souls, it has now dwindled down to some five or six thousand, chiefly Turks and Arabs. Volney describes the aspect of the whole town in his time as the most miserable that can be imagined, its houses being for the most part mere huts, constructed of straw and mud, and later travellers have given a similar picture.

Turkish misrule, has, no doubt, achieved a part of this desolation, but Antioch seems to have been a doomed city during successive ages. Jonathan Maccabeus and Demetrius put no fewer than ten thousand of its inhabitants to death nearly 150 years B.C., and it was

almost utterly destroyed, under Trajan, by an earthquake so terrible that the emperor only with great difficulty, and not without some personal injury, escaped being killed. Even yet the miseries of Antioch were not at an end. Situated as it was upon the Orontes, the wars between Persia and Rome, when the latter power began to decline, could not but inflict great injury upon Antioch, which was no fewer than three times taken by assault, by Sapor, the Persian monarch; who was so irritated by the resistance that he experienced upon the last occasion, that he not only gave it up to pillage, but destroyed the whole of its splendid public buildings. In the year 331 of the Christian era, and on several subsequent occasions, famine was its doom, and fifty years later it was assailed simultaneously by both pestilence and famine. Six years later the imposition of a new tax by the Emperor Theodosius caused a fierce and sanguinary tumult throughout the city, the governor of which nearly fell a sacrifice to the fury of the people, who even ventured to outrage the statues of the imperial family, an offence which brought down as fearful punishments upon them as if they had actually attacked the emperor in person. St. Chrysostom, by his eloquent homilies, at length succeeded in appeasing the people, and in dissuading them from the violent and disorderly conduct to which they appear to have been only too prone, and his humane and truly Christian mediation induced Theodosius to abandon the stern measures upon which he had resolved against the Antiochians.

In the year 540 this fated city was taken by Chosroes, the king of Persia, who gave it over to the most wanton violence and the most complete pillage. The city was left a mere mass of ruins, and yet, so great was its celebrity and so favorable its position, that it was again rebuilt and repeopled, and so far recovered its former wealth and importance that it was seized upon by the Saracens in 634, and retained by those fierce warriors until 858, when it reverted to Rome. The Turks wrested it from the Romans, and the Turks, in their turn, lost it to the Crusaders, one of whose leaders, Bohe-

mond, erected it into a principality. Subsequently, this principality was ravaged and invaded by the Sultan Noureddin. The city still held out, indeed, though the sultan captured Bohemond III. in 1160, and detained him in captivity for the long period of fifteen years. But in 1268 the Mameluke Sultan of Egypt took the ill-fated city; and thence it became annexed to the Turkish empire.

Much as this admirable city has suffered from war, pestilence, and famine, its most terrible foe has been earthquake. Besides the awful visitations of that kind of which we have already spoken, another occurred in 525, another in 598, another in 1759, and, finally, another as recently as 1822. On this latter occasion nearly every building in the place was thrown down, and between four and five thousand persons perished.

The modern Antakia covers but a small part of the ancient site, the remainder being for the most part occupied with mulberry-groves, vineyards, and fruit gardens. It contains several baths, a synagogue, a Mohammedan college, and fourteen mosques; the houses are Turkish as to plan, but of inferior construction: usually of stone, though frequently consisting of a wooden frame filled up with sun-dried bricks, and having a pent roof covered with red tiles. Exterior staircases lead from a court shaded by orange and pomegranate-trees to corridors and balconies; and the doors and the windows of the buildings generally face the west, for the sake of the good breezes coming from that quarter during the greater part of the summer; the streets are narrow and dirty, being but partially cleansed by a gutter in the centre.

In the immediate neighborhood of Antioch stood the grove and sanctuary of Daphne, so famous in antiquity, and the luxurious enjoyments of which are so glowingly described by the historian of the Roman Empire. At the distance of five miles from Antioch the Macedonian kings of Syria had consecrated to Apollo one of the most elegant places of devotion in the Pagan world. A magnificent temple rose in honor of the god of light, and his colossal figure almost filled the capacious sanc-

tuary which was enriched with gold and gems, and adorned by the skill of the Grecian artists. The deity was represented in a bending attitude with a golden cup in his hand pouring out a libation on the earth as though he supplicated the venerable mother to give to his arms the cold and beautiful Daphne: for the spot was ennobled by fiction and the fancy of the Syrian poets had transplanted the amorous tale from the banks of the Peneus to those of the Orontes, and the antique rites of Greece were imitated by the royal colony of Antioch. A stream of prophecy which rivalled the truth and reputation of the Delphic oracle flowed from the Castalian fountain of Daphne. In the adjacent fields a stadium was built which by a special privilege had been purchased from Elis; the Olympic games were celebrated at the expense of the city, and a revenue of thirty thousand sterling was annually devoted to the public pleasures. The perpetual resort of pilgrims and spectators insensibly formed in the neighborhood of the temple the stately and populous village of Daphne, which emulated the splendor without acquiring the title of a provincial city.

The temple and the village were deeply bosomed in a thick grove of laurels and cypresses, which reached as far as a circumference of ten miles, and formed in the most sultry summers a cool and impenetrable shade. A thousand streams of the purest water, springing from every hill, preserved the verdure of the earth and the temperature of the air: the senses were gratified with harmonious sounds, and aromatic odors, and the peaceful grove was consecrated to health and joy, to luxury and love. The vigorous youth pursued, like Apollo, the object of his desires, and the blushing maid was warned by the fate of Daphne against the folly of unseasonable coyness. The soldier and the philosopher wisely avoided temptations of this sensual paradise, where pleasure, assuming the character of religion, imperceptibly dissolved the firmness of manly virtue. But the groves of Daphne continued for many ages to enjoy the veneration of natives and strangers; the privileges of the holy ground were enlarged by the munificence of succeeding

emperors ; and every generation added new ornaments to the splendid temple.

Village and grove, statue and temple, have, however, alike disappeared, and the inquiring traveller searches almost in vain for the relics of Daphne. A spot called *Beit-el-Mole*, where a few remains of ancient buildings are found in conjunction with numerous fountains, probably marks the site. The distance of this place from Antioch, about five miles to the southward, coincides with the statements of the ancient writers in this respect.

A few miles to the W. S. W. of Antakia, the poor and struggling village of *Suadeiah*, on the coast, represents the ancient Seleuci Pieria, built by Seleucus Nicator in the third century before the Christian era. This was the place whence Paul and Barnabas took ship, upon the first of the Apostle's missionary journeys (Acts xiii. 4). The plain around Suadeiah contains numerous mulberry and lemon plantations, as also does the tract adjacent to Antakia, from which place it is only twelve miles distant. To the southward, this plain extends over the lower course of the Orontes ; to the northward, it is limited by the high ridge of Akma Dagħ, the Mount Rhossus of antiquity. Between this ridge and the chain of Jewur Dagħ, (of Amanus,) which extends further to the northward, along the coast, the narrow pass of Beilan conducts to Scanderoon, the port of Aleppo.

*Scanderoon*, or Alexandretta, occupies the south-eastern angle of a fine inlet of the Mediterranean coast—the Gulf of Scanderoon. As the port of Aleppo, (from which it is between sixty and seventy miles distant, in a direct line,) it commands considerable trade. Galls, silk, cotton and fruits, are exported thence ; rice and other grains, with salt, and various articles of British and other manufacture, are imported. But Scanderoon is, nevertheless, a wretched place, surrounded on the land-side by swamps. which render it extremely unhealthy.

THE TOWN OF ALEPPO, the modern capital of Syria, which has been well described as being only a sort of outpost of that country, and, in fact, half belonging to the desert, is most favorably situated for the inland trading, not only as regards Syria, but also as to Asia Minor, Armenia and Persia. It is extended about sixteen miles from the coast and is, after Smyrna, the most commercial city of Turkish Asia. Caravans bring hither pearls, shawls, Indian and China goods from Bussorah and Bagdad; camels from Arabia; cotton stuffs, thread, morrocco, goats hair, and gall from Morul; furs, wax and gum from Armenia; copper and linens from Asia Minor; coffee, soaps, scented wood, drugs and silks from Syria and Arabia; rice from Egypt; wine from Damascus; and European products from Smyrna and Constantinople. Though placed on the edge of the desert, Aleppo is exceedingly fertile, and is famed for the beauty of its gardens, owing to the streams which descend from some low hills at a short distance, and which contribute to swell the Koweik, the ancient Chalus, into a most rapid torrent during the rainy season, and never permit its bed to be dry even during the heats of summer. The beautiful gardens by which both city and suburbs—considered together to be from six to seven miles in circumference—are surrounded, and the really handsome houses, for the most part substantially built of freestone, with vine-covered casements, conspire to render this one of the finest and most agreeable towns in Syria. Independent of the Chalus and numerous smaller streams, water is plentifully supplied to Aleppo by an aqueduct. This is still in the most perfect preservation, though built before the time of Constantine, and though the city has been assailed alike by war and earthquakes, one of which, so recently as 1822, destroyed the greater part of the houses, and caused the hasty erection of the suburb which is situated outside the splendid walls by which the city properly so called is surrounded, and which are said to be thirty feet high and twenty broad. In Aleppo as in all the northern part of Syria, the ruins caused by the terribly frequent earthquakes

meet the eye of the traveller in almost every direction. Besides numerous mosques, there are at Aleppo five Christian churches, three Christian convents, and several Mohammedan ones. There was formerly a very handsome palace here, but it was destroyed by Kourshid Ahmed Pasha, when he besieged the city in 1819.

Aleppo is situated amidst extensive pleasure grounds, which display a singular mixture of esculent plants and flowering shrubs,, blended with patches of cotton, tobacco, and various kinds of standard fruit-trees, intermingled with those of the forest, such as the oriental plane, the willow, the ash, the white poplar, and the kharrub or locust-tree.

This tract, which has the name of the Syrian Garden, is sheltered by a range of hills of no great elevation, of which Jebel Adams forms the southern and south-eastern portions : and on whose slopes are excellent vineyards and productive groves of the pale-leaved flowering pistachio tree.

The Haleeb of the natives covers several low, stony hills, the highest being that in the centre, which is occupied by the castle : and it is strikingly situated in a kind of amphitheatre, watered by the river Koweik, or rather in a hollow extending east and west, which is divided by a valley crossing it from north to south. The town is fortified by a substantial wall about forty feet high, with towers at intervals rising eight or ten feet higher ; there are seven gates, and previously to the great earthquake it contained nearly 40,000 houses.

Contrary to the practice generally followed in the East, in the construction of buildings which may resist the shocks of earthquakes, these houses are two or three stories high, resting upon substantial arches, and are entirely of stone, with the exception of the roofs. The latter, as usual, consist of flat terraces, frequently containing beds of shrubs and flowers, among which visitors pass for considerable distances along the roofs of the houses, having the assistance of ladders where there is a difference of level. The streets are roughly paved, generally with the addition of foot-paths ; and are kept tolerably

clean by the daily rounds of scavengers with donkeys and panniers.

Besides whole streets of arched buildings for merchandise, there are several extensive and well-supplied bazaars, which, as usual, are divided in separate portions for the dealers in spices and drugs (the latter strangely enough including confectionery as well as different kinds of goods). Other sections are appropriated to the use of goldsmiths, silversmiths, coppersmiths, blacksmiths, tailors, saddlers, shoemakers, &c. The city contains about 60 baths, 200 fountains, 100 mosques, as many coffee-houses, several Oakous or religious institutions, with a proportion of Madresehs (colleges), public schools, and Mekhemeks, or courts of justice. There are also five Christian churches, and several fine two-storied caravanserais, some of which are partly occupied by silk spinners, common weavers, and a numerous body of men who manufacture silk stuffs, coarse cottons, etc.

The castle stands on the summit of a fine conical fell, with an oval base of about 450 yards by 250 yards; it is nearly 200 feet high, and chiefly artificial, having its lower slopes faced with stone. A deep ditch surrounds this work, which is passed by a bridge of seven arches, or rather a narrow ascending causeway, defended by a castellated building at the outer, and a second at the inner, extremity, where a drawbridge leads into the interior through a narrow gallery ascending in a ziz-zag direction to the top. Although much injured by earthquakes, this is still a fine specimen of a work belonging to the time of the Crusaders, to which Saracenic defences have since been added. A Cufic inscription over the gate is dated in the sixth century of the Hejra. The walls and square tower follow the crest of the mound, and present a double line of defence, their being quite round the castle a loop-holed gallery beneath the parapet: the longer sides of the structure, or those towards the south and north, have in the centre of each a square tower rising from the bottom of the ditch to the foot of the walls, and flanking the sides of the mound. On the summit there is another tower about

60 feet high, which, no doubt, was constructed for a look-out place ; and certainly it commands a most extensive view, especially towards the Beilan mountains. At a considerable depth, and nearly in the centre of the castle, there is a well with a sloping descent like that at Cairo, which gives a communication with the two towers defending the ditch, and also with some subterranean apartments. In the latter there were, at the period of our visit to Aleppo, several balistæ, catapultæ, and other weapons, such as bows and arrows, which appear to have remained there since the evacuation of the place by the Crusaders. There were, besides, some interesting specimens of ancient ordnance, consisting of guns, each roughly formed of iron bars hooped and welded together, so as to form an imperfect bore. Probably this rude kind of instrument was used by the Turks before they cast heavy artillery. But a still earlier attempt to employ gunpowder in war is understood to have been made by this people in Egypt, where there exists a kind of mortar formed by excavating a rock.

The lofty castle, the barracks, and the fortified serai, called Abu Bekr, of the Pasha, together with the graceful minarets of the mosques, and the pointed arches of the houses, render the appearance of Aleppo very striking. But it is particularly so when approached from the south or west ; since, in the last case, the view includes Sheikh Barakat and the Beilan mountains ; and on looking from the south, the snow-clad range of Taurus forms a background for the picture, enlivened by the richly-varied purple tints for which this part of the East is so remarkable.

But although well built and clean, the interior of Aleppo excites much of the disappointment experienced by the traveller on entering almost every Oriental city ; except in the vaulted stores, or the more busy arcades of the bazaars, which, as usual, may be said to constitute the city, the place presents a succession of narrow streets, closed by dead walls, and occasionally pierced with small latticed openings ; but its riven walls and

ruined buildings exhibit every stage of destruction, from an inclining or broken arch to a shapeless mass of stones. In many places the damaged arches are seen still supporting portions of dwelling-houses.

The excavations a little way eastward of the town are the only vestiges of ancient remains in the neighborhood. They are very extensive, and consist of suites of large apartments, which are separated by portions of solid rock, with massive pilasters left at intervals to support the mass above. Owing to the regularity of the plan, and the pains bestowed in their execution, these rocks are easily distinguished from the rough quarries from whence stones were taken to build the modern city.

Alike under Greeks, Romans, and Saracens, Aleppo, from its excellent position, was a place of importance. It has passed in turn from conqueror to conqueror, from Greek and Roman to Turk and Tartar, yet it has never failed to recover from its disasters, and to re-assume its position as one of the most important cities in the Turkish empire. The most serious calamity that has befallen it was, perhaps, the discovery of the passage to India by the Cape of Good Hope. To this have since been added the wars which have convulsed Syria, and banished not only much of the commerce of Aleppo, but also some of its ablest and wealthiest merchants. Within recent years, however, Aleppo has again recovered from some of its disasters, and its trade and manufactures are now thriving. It still retains its ancient reputation for the excellence of its silk stuffs, and its gold and silver thread. The present population is probably about a hundred thousand, more than two-thirds of whom are Turks. Among the remaining third are Greeks, Jews, Armenians, and Syrian Christians.

Aleppo is the great city of Northern Syria, as Damascus is of the more southerly division of that country. It is to the latter place that we must now conduct the reader, passing on the way two or three localities of ancient fame and modern importance alike.

The road from Aleppo to Damascus runs in a general southwardly direction, lying in part through the fertile valley of the Orontes. The greater portion of the way, however, is over the dry and gravelly surface of the Syrian desert.

At between sixty and seventy miles to the S. W. of Aleppo—passing on the way the villages of Sermein, Rieha, and others—the traveller arrives at Kalat el-Medyk, a castle of modern construction, situated on a detached hill, adjoining the range of high ground which here bounds the valley of the Orontes on its eastward side. The fortress is supposed to represent the ancient Apamea, one of the many Syrian towns enlarged by Seleucus Nicator, and upon which he also bestowed the Macedonian name of Pella. During the crusading period this was still an important place, under the name of *Famieh*, still found in a neighboring village beside the banks of the river.

Twenty miles higher up the valley is the town of *Hamah*, situated on both banks of the Orontes, but chiefly upon its left or western side. Hamah has considerable trade, and thirty thousand inhabitants. It represents the Epiphania of the Greeks, and the Hamath of the early Scriptures. Ten miles further south is Restoon, a mere village, representing the Arethusa of the classic period. *Homs*, or *Hems*, a place of some size, with thirty thousand inhabitants, is at a further distance of about eighteen miles, in the same direction.

Homs represents the Emesa of the Greek and Roman writers, celebrated in ancient times for its magnificent temple of the Sun, of which, however, no traces remain. It was in the neighborhood of this place that Zenobia, the queen of Palmyra, was defeated by the Emperor Aurelian, A. D. 272. Within recent times, Ibrahim Pasha gained here a great victory over the Turkish army in 1832. From Homs to Damascus is a further distance of about ninety miles, nearly in the direction of due south.

## CHAPTER VI.

### DAMASCUS—PAST AND PRESENT.

DAMASCUS, so called from the ancient Hebrew name Damask, is known to the present inhabitants of Syria by the appellation of El-Sham, and is 180 miles south of Aleppo, 60 east of Beyront, and 140 north-east of Jerusalem. It is most delightfully situated in the fertile plain of the same name, on the eastern side of Lebanon, and watered by numerous streams which flow from the mountain into the desert; and its situation is no less advantageous than delightful, as it must always command a vast trade, from the circumstance of its being directly in the route of the great caravan to Mecca, to which vast multitudes of Mohammedan pilgrims resort, most of whom combine the views of trade with those of piety, as they are warranted in doing by the express words of the Prophet.

Even in the time of Abraham we find (Genesis xiv. 15; also xv. 2) mention made of Damascus, and it is again and again mentioned as the abode of the powerful rivals and opponents of the kings of Israel. The plain around, too, has ever been famed for its exceeding beauty and fertility, which it owes to the streams that, descending from the neighboring chain of Anti-Lebanon, unite and form the Barrada, which river afterwards divides and flows in several branches through the town. The Barrada represents the river Chrysorrhoas of the classic writers, and some of its numerous branches no doubt correspond to the "Abana and Pharpar" so warmly extolled by Naaman before the prophet of Israel (2 Kings v. 12). Being completely encompassed with gardens of fruit trees, it has the appearance of a city in the midst of a vast wood.

During the middle ages the sword-blades of Damascus were renowned throughout the world, and few of the fierce chieftains of that turbulent time, probably, would have felt completely armed had their knightly harness

not included a true Damascus blade. These swords seem to have been made of thin sheets of steel and iron welded together, so as to unite flexibility with a keen edge. Tomour carried off the workmen to Persia, and this and various other causes have deprived Damascus of its reputation as to this manufacture, and have almost wholly put an end there to the manufacture itself. But it has still some very extensive and profitable manufactures, especially of silk, cotton, jewellery, saddlery, and dried fruits; the last named articles, produced in the greatest



PARTY OF TURKS AT DINNER.

profusion in the adjoining plain, and prepared with much skill by the numerous confectioners of the city, are in great demand all over the Turkish empire: the great source of Damascene prosperity, however, is its extensive trade, both home and export. The frequent and vast influx of strangers causes an immense consumption of food and other daily necessities.

Damascus is celebrated for its numerous coffee-houses and shops of confectioners and bakers, besides its abundant supplies of meat, rice, vegetables and fruits for the ordinary wants of the inhabitants. There are about 400 public cook-shops, in which ready-made dishes are prepared for sale, which are well patronized by pilgrims and travellers of all nations. The city is still remarkable for its silk manufactories, and for its jewellers, silversmiths, white and copper smiths; also for its carpenters, trunk and tent makers; but perhaps the various articles of leather

are the most prominent manufactures. There are boots, shoes, slippers, saddles covered with velvet, and bridles highly ornamented with cowrie shells, besides the trappings of camels and the commoner equipments of a caravan, such as tents, strong net bags, water skins, etc. ; indeed, no where else in the East can caravan preparations be made with the same advantage and speed. There are in the city eight synagogues, one Latin, and three Franciscan convents, in addition to four churches, and some others now converted into mosques. Of the latter there are about two hundred, the finest of which was once a cathedral dedicated to St. John of Damascus ; it occupies the site of a Corinthian temple, some of whose columns (of granite) still remain. Besides the body of the Christian structure, with its fine dome, there are two courts ; the smaller having on three sides a portico of granite columns, supporting light arches about it. Another mosque at the north-eastern corner of the city is supposed to contain some remains of a temple to Serapis ; but with these exceptions the rest of the structures are Turkish, and many of them were intended as mausolea for different caliphs.

In addition to the principal divisions occupied by Christians, Jews and Turks, the city, like Cairo, has many subdivisions, which are separately enclosed ; and the police regulations being very strict, the gates, which are closed at sunset, are opened, and that after some hesitation, only for those who, on returning to their quarters at a later hour, are provided with a lantern. Being of sun-dried bricks, the exteriors of the houses of Damascus have a mean appearance ; but on entering through a low and narrow door, the interior is found to be generally handsome. The ordinary dwellings are of small size and nearly alike, having almost invariably a court surrounded by slightly raised arcades, with the harem and other inner apartments adjoining them ; there are also one or two small rooms opening on a terrace above. The houses of the richer inhabitants, whether Hebrew, Christian or Moslem, generally have two courts, with a fountain shaded by trees in each, and

apartments around. The rooms belonging to the inner court are allotted to the harem, kitchen, etc. The outer and larger court, in addition to terrace with some small rooms above, has below an Arabesque saloon of reception, containing a raised divan richly carpeted, and its walls are either gaily painted or are covered, as well as the columns and ceiling, with small triangular-shaped mirrors. The buildings of the town itself have terraced roofs, but those in the suburbs are generally covered with several small cupolas of a conical shape.

Independently of the numerous pilgrims passing from Persia, Turkey, Mesopotamia and India, the population of Damascus, with the additions of Bedouins and Druses, may at times amount to 200,000 souls, of whom the permanent residents are about 120,000 souls, including nearly 5,000 Jews and about 11,000 Armenians and Greeks. The remainder are Turks of what may be considered as the old school, who retain the flowing garments and projecting turbans of their fathers, and have the credit of entertaining a high degree of animosity towards the Christians; this animosity has certainly diminished of late, if it has not quite passed away; at least, nothing but kindness was experienced by our party during two visits to this city.

Being 2337 feet above the level of the sea, a bracing coldness commences in November, and the climate of Damascus is far from being so mild as has been supposed. Even in summer-time the heat is lessened by the quantity of vegetation, as well as by breezes from the desert on one side and the Lebanon on the other.

Owing to the first of these causes, however, intermittent fevers prevail in the autumn; yet on the whole Damascus must be considered a healthy city, and in it aged people are very numerous.

On the whole, Damascus may perhaps be deemed at once the pleasantest and most prosperous city of Syria; of which, virtually, it is the capital. It is even more thoroughly Oriental in its appearance, and in the look and character of its inhabitants, than Cairo itself. The spirit of the Arabian nights is still quite alive in these,

its native streets ; and not only do you hear their fantastic tales repeated to rapt audiences in the coffee-houses, but you see them hourly exemplified in the streets.

The historic fame of Damascus is very great, and dates from a remote antiquity. It existed as early as the days of Abraham ; it was taken by David (2 Sam. viii. 6), was formidable, instead of subject, to Israel under Behadad, and preserved its independence and power till subdued by Tiglath-Pileser. Subsequently it shared the fate of all the rest of Syria, so far as government is concerned, passing successively into the hands of the Persians, the Greeks, the Romans, and the Saracens, who made it the capital of a caliphate. Taken by Tamerlane in the year 1400, it was almost entirely laid in ruin in the following year by an accidental fire. In 1516 it became a part of the Turkish dominions, and has remained so ever since, with the exception of a brief period when it fell into the hands of Ibrahim Pasha (son of Mahommed Ali, the then viceroy of Egypt,) in 1832.

Damascus is thus pleasantly described by the humorist Twain :—

As the glare of day mellowed into twilight, we looked down upon a picture which is celebrated all over the world. I think I have read about four hundred times that when Mahomet was a simple camel-driver he reached this point and looked down upon Damascus for the first time, and then made a certain renowned remark. He said man could only enter one paradise ; he preferred to go to the one above. So he sat down there and feasted his eyes on the earthly paradise of Damascus, and then went away without entering its gates. They have erected a tower on the hill to mark the spot where he stood. Damascus *is* beautiful from the mountain. It is beautiful even to foreigners accustomed to luxuriant vegetation, and I can easily understand how unspeakably beautiful it must be to eyes that are only used to the God-forsaken barrenness and desolation of Syria. I should think a Syrian would go wild with ecstasy when such a picture bursts upon him for the first time.

From his high perch, one sees before him and below him a wall of dreamy mountains, shorn of vegetation, glaring fiercely in the sun. It fences in a level desert of yellow sand, smooth as velvet and threaded far away with fine lines that stand for roads, and dotted with creeping mites we know are camel-trains and journeying men. Right in the midst of the desert is spread a billowy expanse of green foliage; and nestling in its heart sits the great white city, like an island of pearls and opals gleaming out of a sea of emeralds. This is the picture you see spread far below you, with distance to soften it, the sun to glorify it, strong contrasts to heighten the effects, and over it and about it a drowsing air of repose to spiritualize it and make it seem rather a beautiful estray from the mysterious worlds we visit in dreams, than a substantial tenant of our coarse, dull globe. And when you think of the leagues of blighted, blasted, sandy, rocky, sun-burnt, ugly, dreary, infamous country you have ridden over to get here, you think it is the most beautiful, beautiful picture that ever human eyes rested upon in all the broad universe! If I were to go to Damascus again, I would camp on Mahomet's hill about a week, and then go away. There is no need to go inside the walls. The Prophet was wise without knowing it when he decided not to go down into the paradise of Damascus.

There is an honored old tradition that the immense garden which Damascus stands in was the the Garden of Eden, and modern writers have gathered up many chapters of evidence tending to show that it really was the Garden of Eden, and that the rivers Pharpar and Abana are the "two rivers" that watered Adam's Paradise. It may be so, but it is not paradise now, and one would be as happy outside of it as he would likely to be within. It is so crooked and cramped and dirty that one cannot realize that he is in the splendid city he saw from the hill-top. The gardens are hidden by high mud walls, and the paradise is become a very sink of pollution and uncomliness. Damascus has plenty of clear, pure water in it, though, and this is enough, of itself, to make

an Arab think it beautiful and blessed. Water is scarce in blistered Syria. We run railways by our large cities in America ; in Syria they curve the roads so as to make them run by the meagre little puddles they call "fountains," and which are not found oftener on a journey than every four hours. But the "rivers" of Pharpar and Abana of Scripture (mere creeks), run through Damascus, and so every home and every garden have their sparkling fountains and rivulets of water. With her forest of foliage and her abundance of water, Damascus must be a wonder of wonders to the Bedouin from the desert. Damascus is simply an oasis—that is what it is. For four thousand years its waters have not gone dry or its fertility failed. Now we can understand why the city has existed so long. It could not die. So long as its waters remain to it away out here in the midst of that howling desert, so long will Damascus live to bless the sight of the tired and thirsty wayfarer.

"Though old as history itself, thou art fresh as the breath of spring, blooming as thine own rose-bud, and fragrant as thine own orange flower, O Damascus, pearl of the East."

Damascus dates back anterior to the days of Abraham, and is the oldest city in the world. It was founded by Us, the grandson of Noah. "The early history of Damascus is shrouded in the mists of a hoary antiquity." Leave the matters written of in the first eleven chapters of the Old Testament out, and no recorded event has occurred in the world but Damascus was in existence to receive the news of it. Go back as far as you will into the vague past, there was always a Damascus. In the writings of every century for more than four thousand years, its name has been mentioned and its praises sung. To Damascus, years are only moments, decades are only flitting trifles of time. She measures time, not by days and months and years, but by the empires she has seen rise, and prosper and crumble to ruin. She is a type of immortality. She saw the foundations of Baalbec, and Thebes, and Ephesus, laid ; she saw these villages grow into mighty

cities, and amaze the world with their grandeur—and she has lived to see them desolate, deserted, and given over to the owls and the bats. She saw the Israelitish empire exalted, and she saw it annihilated. She saw Greece rise and flourish two thousand years, and die. In her old age she saw Rome built, she saw it overshadow the world with its power; she saw it perish. The few hundreds of years of Genoese and Venetian might and splendour were, to grave old Damascus, only a trifling scintillation hardly worth remembering. Damascus has seen all that has ever occurred on earth, and still she lives. She has looked upon the dry bones of a thousand empires, and will see the tombs of a thousand more before she dies. Though another claims the name, old Damascus is by right the Eternal City.

We reached the city gates just at sundown. They do say that one can get into any walled city of Syria after night, for bucksheesh, except Damascus. But Damascus, with its four thousand years of respectability in the world, has many old foggy notions. There are no street lamps there, and the law compels all who go abroad at night to carry lanterns, just as was the case in old days, when heroes and heroines of the Arabian Nights walked the streets of Damascus, or flew away toward Bagdad on enchanted carpets.

It was fairly dark a few minutes after we got within the wall and we rode long distances through wonderful crooked streets, eight to ten feet wide, and shut in on either side by the high mud-walls of the gardens. At last we got to where lanterns could be seen flitting about here and there, and knew we were in the midst of the curious old city. In a little narrow street, crowded with our pack-mules and with a swarm of uncouth Arabs, we alighted, and through a kind of a hole in the wall, entered the hotel. We stood in a great flagged court, with flowers and citron trees about us, and a huge tank in the centre that was receiving the waters of many pipes. We crossed the court and entered the rooms prepared to receive four of us. In a large marble-paved recess between the two rooms was a tank

of clear, cool water, which was kept running over all the time by the streams that were pouring into it from half a dozen pipes. Nothing, in this scorching, desolate land, could look so refreshing as this pure water flashing in the lamp-light; nothing could look so beautiful, nothing could sound so delicious as this mimic rain to ears so long unaccustomed to sounds of such a nature. Our rooms were large, comfortably furnished, and even had their floor clothed with soft, cheerful-tinted carpets. It was a pleasant thing to see a carpet again, for if there is anything drearier than the tomb-like, stone-paved parlors and bed-rooms of Europe and Asia, I do not know what it is. They made one think of the grave all the time. A very broad, gaily caparisoned divan, some twelve or fourteen feet long, extended across one side of each room, and opposite were single beds with spring mattresses. There were great looking-glasses and marble-top tables. All this luxury was as grateful to systems and senses worn out with an exhausting day's travel, as it was unexpected—for one cannot tell what to expect in a Turkish city of even a quarter of a million inhabitants.

I do not know, but I think they used that tank between the ruins to draw drinking water from; that did not occur to me, however, until I had dipped my baking head far down into its cool depths. I thought of it then, and superb as the bath was, I was sorry I had taken it, and was about to go and explain to the landlord. But a finely curled and scented poodle dog frisked up and nipped the calf of my leg just then, and before I had time to think, I had soused him to the bottom of the tank, and when I saw a servant coming in with a pitcher I went off and left the pup trying to climb out and not succeeding very well. Satisfied revenge was all I needed to make me feel perfectly happy, and when I walked into supper the first night in Damascus I was in that condition. We lay on those divans a long time, after supper, smoking narghilies and long-stemmed chibouks, and talking about the dreadful ride of the day, and I knew what I had sometimes known before—

that it is worth while to get tired out, because one so enjoys resting afterward.

In the morning we sent for donkeys. It is worthy of note that we had to *send* for these things. I said Damascus was an old fossil, and she is. Anywhere else we would have been assailed by a clamorous army of donkey-drivers, guides, peddlers and beggars—but in Damascus they so hate the very sight of a foreign Christian that they want no intercourse whatever with him; only a year or two ago, his person was not always safe in Damascus streets. It is the most fanatical Mohammedan purgatory out of Arabia. Where you see one green turban of a Hadji elsewhere (the honored sign that my lord has made the pilgrimage to Mecca,) I think you will see a dozen in Damascus. The Damascenes are the ugliest, wickedest looking villains we have seen. All the veiled women we had seen yet, nearly, left their eyes exposed, but numbers of these in Damascus completely hid the face under a close-drawn black veil that made the woman look like a mummy. If ever we caught an eye exposed it was quickly hidden from our contaminating Christian vision; the beggars actually passed us by without demanding bucksheesh; the merchants in the bazaars did not hold up their goods and cry out eagerly, "Hey, John!" or, "Look this, Howajji!" On the contrary, they only scowled at us and said never a word.

The narrow streets swarmed like a hive with men and women in strange oriental costumes, and our small donkeys knocked them right and left as we plowed through them, urged on by the merciless donkey-boys. These persecutors run after the animals, shouting and goading them for hours together; they keep the donkey in a gallop always, yet never get tired themselves or fall behind. The donkeys fell down and spilt us over their heads occasionally, but there was nothing for it but to mount and hurry on again. We were banged against sharp corners, loaded porters, camels, and citizen generally; and we were so taken up with looking out for collisions and casualties that we had no chance to look

about us at all. We rode half through the city and through the famous "street that is called Straight" without seeing anything, hardly. Our bones were nearly knocked out of joint, we were wild with excitement, and our sides ached with the jolting we had suffered. I do not like riding the Damascus street-cars.

We were on our way to the reputed house of Judas and Ananias. About eighteen or nineteen hundred years ago, Saul, a native of Tarsus, was particularly bitter against the new sect called Christians, and he left Jerusalem and started across the country on a furious crusade against them. He went forth "breathing threatenings and slaughter against the disciples of the Lord."

"And as he journeyed, he came near Damascus, and suddenly there shined around him a light from heaven ;

"And he fell to the earth and heard a voice saying unto him, 'Saul, Saul, why persecutest thou me?'

"And when he knew that it was Jesus that spoke to him he trembled, and was astonished, and said, 'Lord what wilt thou have me to do?'"

He was told to arise and go into the ancient city and one would tell him what to do. In the meantime his soldiers stood speechless and awe-stricken, for they heard the mysterious voice but saw no man. Saul rose up and found that that fierce supernatural heat had destroyed his sight, and he was blind, so "they led him by the hand and brought him to Damascus." He was converted.

Saul lay three days, blind, in the house of Judas, and during that time he neither ate nor drank.

There came a voice to a citizen of Damascus, named Ananias, saying, "Arise and go into the street that is called Straight, and inquire at the house of Judas for one called Saul, of Tarsus ; for behold, he prayeth."

Ananias did not wish to go at first, for he had heard of Saul before, and he had his doubts about that sort of "chosen vessel" to preach the gospel of peace. However, in obedience to orders, he went into the "street called Straight" (how he ever found his way into it, and

after he did, how he ever found his way out of it again, are mysteries only to be accounted for by the fact that he was acting under Divine inspiration). He found Saul and restored him, and ordained him a preacher; and from this old house we had hunted up in the street which was miscalled Straight, he had started out on that bold missionary career which he prosecuted till his death. It was not the house of the disciple who sold the Master for thirty pieces of silver. I make this explanation in justice to Judas, who was a far different sort of man from the person just referred to. A different style of man, and lived in a very good house. It is a pity we did not know more about him.

I have given, in the above paragraphs, some more information for people who will not read Bible history until they are defrauded into it by some such method as this. I hope that no friend of progress and education will obstruct or interfere with my peculiar mission.

The street called Straight is straighter than a corkscrew, but not as straight as a rainbow. St. Luke is careful not to commit himself; he does not say it is the street which *is* straight, but the "street which is *called* Straight." It is a fine piece of irony; it is the only facetious remark in the Bible, I believe. We traversed the street called Straight a good way, and then turned off and called at the reputed house of Ananias. There is small question that a part of the original house is there still; it is an old room twelve or fifteen feet under ground, and its masonry is evidently ancient. If Ananias did not live there in St. Paul's time, somebody else did, which is just as well. I took a drink out of Ananias' well, and singularly enough, the water was just as fresh as if the well had been dug yesterday.

We went out toward the north end of the city to see the place where the disciples let Paul down over the Damascus wall at dead of night—for he preached Christ so fearlessly in Damascus that the people sought to kill him, just as they would do to-day for the same offense, and he had to escape and flee to Jerusalem. Then we called at the tomb of Mahomet's children and at a tomb

which purposed to be that of St. George who killed the dragon, and so on out to the hollow place under a rock where Paul hid during his flight till his pursuers gave him up; and to the mausoleum of the five thousand Christians who were massacred in Damascus in 1861 by the Turks. They say those narrow streets ran blood for several days, and that men, women and children were butchered indiscriminately and left to rot by hundreds all through the Christian quarter; they say further, that the stench was dreadful. All the Christians who could get away fled from the city, and the Mahomedans would not defile their hands by burying the "infidel dogs." The thirst for blood extended to the high lands of Hermon and Anti-Lebanon, and in a short time twenty-five thousand more Christians were massacred and their possessions laid waste. How they hate a Christian in Damascus!—and pretty much all over Turkeydom as well. And how they will pay for it when Russia turns her guns on them again!

It is soothing to the heart to abuse England and France for interposing to save the Ottoman Empire from the destruction it has so richly deserved for a thousand years. It hurts my vanity to see these pagans refuse to eat of food that has been cooked for us; or to eat from a dish we have eaten from; or to drink from a goatskin which we have polluted with our Christian lips, except by filtering the water through a rag which they put over the mouth of it, or through a sponge! I never disliked a Chinaman as I do these degraded Turks and Arabs, and when Russia is ready to war with them again, I hope England and France will not find it good breeding or good judgment to interfere.

In Damascus they think there are no such rivers in all the world as their little Abana and Pharpar. The Damascenes have always thought that way. In 2 Kings, chapter v., Naaman boasts extravagantly about them. That was three thousand years ago. He says: "Are not Abana and Pharpar rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" But some of my readers have forgotten

who Naaman was, long ago. Naaman was the commander of the Syrian armies. He was the favorite of the king and lived in great state. "He was a mighty man of valor, but he was a leper." Strangely enough, the house they pointed out to you now as his, has been turned into a leper hospital, and the inmates expose their horrid deformities and hold up their hands and beg for bucksheesh when a stranger enters.

One can not appreciate the horror of this disease until he looks upon it in all its ghastliness, in Naaman's ancient dwelling in Damascus. Bones all twisted out of shape, great knots protruding from the face and body, joints decaying and dropping away—horrible!

From Damascus two places of striking interest are readily accessible to the traveller, Baalbek and Palmyra, each of them famous for its magnificent remains of ancient art. The former is distant between thirty and forty miles (in direct measure) to the north-westward: the latter is at a distance of about four days' journey in an eastwardly direction.

The line of route from Damascus to Baalbek winds along the banks of the Barrada, frequently crossing the stream in its course: the ravine through which the stream flows is shaded by poplar, mulberry, and other trees, and the outline of the hills upon either side is strikingly picturesque. The ascent to the mountain-region in which the river originates is very rapid, and hence its waters flow with great impetuosity; forming, in one place, a fine escapade, and elsewhere foaming along the rocky bed of the stream. Upon the left hand side of the stream, at a village called Souk Wady Barrada, some ruins mark the site of the ancient *Abila of Lysanies*, the chief city of the district of Abilene, referred to in Luke iii. 1.

Passing the head of the Barrada, the road leads by a winding course over the high chain of Anti-Lebanon, (*Febel esh-Shurky*, in modern geography,) whence the traveller looks down upon the fine valley, or plain of the Bekas—the Code-Syria of antiquity. The valley—a

broad plain of from six to eight miles across—extends in a north and south direction between the parallel chains of Lebanon and Anti-Lebanon, the former of which bound its western, the latter its eastern side. The northern and wider portion of the valley bears the name of Belad Baalbek—that is the district of Baalbek; the southern half is distinguished as the Beka. Baalbek itself, which is now a ruined and almost deserted town, stands near the head of the Liettany river (the ancient Leontes) previously mentioned. But it is amply deserving of visit, for the sake of the magnificent remains of ancient *Heliopolis* which it represents.

The Baal-Bek of the Syrian, and the Heliopolis of the old Greeks, mean one and the same thing, the city of the Sun; were not the two temples whose magnificent ruins we have to speak of, temples erected to Baal—the Sun—the animating spirit and lord? We well know that the Jews mingled not a little of idolatry at all times with their truer and purer creed, and that they not unfrequently became altogether idolatrous. This fact serves to throw light upon the long vexed question of the origin of these ruins of Baalbek, which have been generally attributed to Solomon—Baalbek being regarded as the Baalath which that monarch is said to have built (1 Kings ix. 18, and 2 Chron. viii. 6). Volney, indeed, sneers at the idea of Solomon having erected a *Corinthian* temple. This objection would not be decisive unless *all* the ruins were of Corinthian architecture. But so far is that from being the case, that we have Doric and Corinthian columns there, Saracenic gates and wall, and Greek and Roman inscriptions. On a close scrutiny we clearly discovered beneath the Grecian orders a trace of Jewish foundations, and found that the cuttings of the stones is of Jewish workmanship. What more probable than the opinion that the *original* structure here was the House of the Forest of Lebanon which Solomon built for his Egyptian wife? If Solomon himself was somewhat idolatrously inclined, some of his successors were altogether idolaters; and as after his death the House of the Forest of Lebanon would ac-

crue to each of his successors, in common with all the other royal appanages, there is nothing unreasonable in imagining that idolatrous kings surrounded their favorite dwelling, in the course of time, with a city especially dedicated to Baal.

On this theory we may readily account for the Jewish architecture and the Jewish style of stone-cutting discovered beneath and amidst Doric, Tuscan, and Corinthian ruins; for we know that whatever the *original* building of the city, it in more modern times passed successively beneath the sway of the Persians, Greeks and Romans, was plundered by the Arabs, A.D. 635, and after suffering cruelty under other assailants, especially during the Crusades, was sacked and dismantled by Tamerlane and his Tartars. To decide upon the original of the *whole* of ruins so vast by the order of architecture of a column, or even a temple, is surely presumptuous.

The splendid Corinthian temple, on which Volney grounds his sneer at the idea of Solomon's House of the Forest of Lebanon having been the original of these magnificent ruins, he ascribes to Antonius Pius: the Romans were magnificent builders wherever they held sway, and a Christian writer of the seventh century, John of Antioch, distinctly mentions that that emperor actually did erect a temple here. But there are three ruined temples, one of the most magnificent extent and admirable workmanship, and two smaller ones; and the first named is, on apparently excellent grounds, supposed to be that which John of Antioch states to have been erected by Antonius Pius. This splendid ruin presented lofty and massive walls, and columns of a richness of which mere words cannot possibly give even the shadow of an idea. By what was evidently the principal gate, which is at the very entrance of the town, you make your way into a court the diameter of which is 180 and 190 feet, almost the whole area of which is strewn with massive fragments, including the most magnificently ornamented capitals, and the most imposing, at once, and most elegant columns; and around this noble court are ruins of the most richly decorated edifices. Traversing

this court we reach a second gate, leading to a second court which is surrounded and, as it were, formed by various chambers adorned with sculpture, the richness of which it is impossible to describe. Some doubt has been expressed as to the use to which these chambers were appropriated. May they not have been the lodgings of the ministers of the temple, or of some of the numerous attendants of some of the numerous sovereigns that have, at least temporarily, kept their court here? May not the traveller who gazes upon these chambers gaze upon the very objects which once re-echoed the commands of Antonius Pius—or the comments of his servitors upon him? Traversing this second court we reach the grandest feature of this ruin where all is grand—the most beautiful where all is beautiful; the peristyle of the chief shrine, indicated by six lofty columns, the shafts of which are fifty-eight feet in height, and their circumference twenty-eight, while the square marked out by their pediments is two hundred and sixty-eight feet by two hundred and forty-six.

That this was the principal shrine, the main attraction of the sincere though erring worshippers, seems indubitable, and taking that to be the case, what more probable than that the chambers surrounding the second really were the abodes of the ministers and servitors of the temple, whensoever or by whomsoever erected? To the left of this peristyle is a smaller temple without a court, which probably once served as what we should now call the private chapel to the sovereign dwellers in and masters of this once gorgeous place. There, perchance, in the great temple, where now shattered capital and prostrate column lie in dust-defiled masses around us, a prostrate people adored in mistaken fervour; here, in the smaller one, princes worshipped—or sneered.

The blocks composing the columns are of enormous dimensions, held together so closely by iron clamps that it is affirmed that even the slender blade of a small knife cannot be inserted between the junction-surfaces. In 1751 nine columns of the great temple were still erect and perfect. When we were there, three of the nine had

been overthrown and mutilated. Some notion may be formed of the spectacle which these edifices must have presented when they were perfect, from the fact that one of the stones lying prostrate is 69 feet long, and no fewer than three of them 58 each. So massive indeed were the blocks used in the construction of these marvellous buildings, that though iron clamps are pretty plentifully used, the mere weight of the masonry itself is the only fastening by which some portions have been held in their places amidst the earthquake and the tempest of ages ; in truth, it would appear that it is human barbarism rather than any convulsion of nature that has destroyed many portions of the stupendous works, which have been undermined and overthrown by the inhabitants of modern Baalbek for the sake of the iron clamps.

Even with arch destroyed, column overthrown, pilaster broken, and capital defaced, so vast, at once, and so exquisitely beautiful in design and sculpture, are the ruins which here surround the traveller, that we scarcely wonder at the fond superstition which leads the natives to aver, and stoutly maintain, that masses so mighty were never transported and upreared by human hands, but that the once magnificent and now ruined Baalbek was built by the Genii, reluctantly yet irresistably coerced to their Titanic labors by the mighty power of the Seal of the wise son of David.

From Baalbek a mountain-road leads, across the chain of Lebanon, to Tripoli, on the coast—a distance of nearly forty miles to the north-westward. The journey across the plain, to the foot of the Lebanon range, occupies—to a traveller mounted on horseback—between two and three hours. The mountain-top (here called Jebel Makmel) is crossed at an elevation little short of 9000 feet above the sea, and commands a magnificent prospect. At some distance immediately below are the famous Cedars. As first seen from Jebel Makmel they appear merely as a speck of green beyond the snowy wreaths which intervene between them and us. The perpendicular fall of the mountain to them is 2400

feet, for they are 6000 feet above the sea ; but the road winds so cautiously down the side of the mountain, that loaded horses and mules can get to them without much difficulty. They stand on what may be called the shoulder of Lebanon, on ground of a varying level. They cover about three acres. The venerable patriarch trees, which have stood the blasts of thousands of winters, amount only to twelve, and these not standing close together in the same clump ; but those of a secondary and still younger growth amount, as nearly as can be reckoned, to three hundred and twenty-five. A person can walk easily round the whole grove in twenty minutes. One among the larger trees measures forty feet in the circumference of its trunk. In the whole range of Lebanon there are, in the present day, only one or two other clumps of cedars, and these of no great extent. The cypress and the juniper are abundant on Lebanon and in other parts of Syria.

The more southward portion of the Lebanon range, from the parallel of Beyrout to below Sidon, is in the possession of the Druses, a Mohammedan sect of warlike habits, and whose peculiar religious tenets, as well as their social organization, have been the subject of much discussion. The whole region of Lebanon—including the district inhabited by the Maronites—is under the government of the Emir, or Prince of the Druses. The population of the entire mountain-region, according to a recent authority, is not less than four hundred thousand.

Most travellers in the region have described Dier-el-Kamar, with its clustered and flat-roofed houses, rising in successive tiers upon an abrupt mountain, like the tower of some ruined Babel. Beiteddeen, the ancient residence of the Emirs of the Mountain, occupies another peak, which, seen from a distance, seems to touch the first-named, though in reality they are separated by a deep and not very narrow vale. If from Deir-el-Kamar you look over at Beiteddeen, you may almost fancy that you are gazing at some fairy palace. Its arcades, its bold and overhanging terraces, its pavilions,

and its towers, present a mixture of all styles which is more dazzling as a whole than satisfactory in its details. This palace, in truth, is a symbol of the policy of the Emirs who inhabit it. It is Pagan in its colonades and painting, Christian in its towers and arches, Mussulman in its domes and its kiosks; and it includes in its building the temple, the church, and the mosque. At once palace, prison, and seraglio, there is at present but one part of it that is inhabited; that part is the prison.

From the coast-region we now return to the interior, in order to describe the ruins of PALMYRA.

Plunging into the Syrian desert, the traveller has to make his way along a naked plain, except when, at long intervals, he finds a little cluster of huts, unworthy of the title even of a village, but in which he sometimes most opportunely obtains rest and shelter during the intense noon heats. At the last of these cultivated hovels, called the village of Karieteen, (which is about sixty-five miles to the N. E. of Damascus,) he commences a wearying march of twenty-four miles, or about six hours, over utterly desert plains, with not even a single hut to greet or shelter him. At length a ruined aqueduct and a number of tombs meet his gaze, and then, passing onward a brief space, he suddenly beholds pillar and pillar, broken arch and sculptured wall, stretching for above a mile in front of him, while even beyond that long line of magnificent ruins other ruins loom less distinctly in the distance, and are backed by the dead and desert waste, as it stretches towards the Euphrates. These ruins are those of the once proud and prosperous PALMYRA, whose warlike but unfortunate queen dared to resist the mighty power even of imperial Rome.

The earliest name of this ancient city was Tadmor, by which name the Arabs still call it, and (1 Kings ix. 18) it was built by Solomon, the obvious circumstance which accounts for the great king's selection of that site for a city in the desert being the presence there of foun-

tains and wells of water, derived from a perennial source. Vast and populous as Palmyra obviously was, nothing but its history and its ruins now give it any claim upon our attention, for it has not a hundred or so of inhabitants.

Though Palmyra was beyond all doubt founded by Solomon, even the oldest of the ruins, and these are supposed to be some of the tombs, are probably not of earlier date than the Christian era. The greater number do not seem to be of much earlier origin than the reign of Diocletian, by whom, or his immediate predecessors in the empire, most of the tombs as well as the other buildings were probably constructed. By a ruined mosque of Saracenic architecture, a noble gateway with a lofty central arch and two smaller side arches is reached, and, through it, an avenue nearly a mile in length, formerly flanked by a double line of Corinthian columns, one hundred and fourteen in number. At the end of this splendid avenue is another gateway, leading to rows of pillars which support an admirable frieze and entablature.

A far more imposing ruin, however, than any of these is that which is called the Temple of the Sun, the great court of which has a wall in almost perfect preservation, in which are twelve very noble windows, and adorned, both internally and externally, with pilasters of fine workmanship. The grand entrance to this temple seems to have been supported by four fluted Ionic columns, and to have been decorated with grapes and vine leaves of bold as well as beautiful sculpturing. The outer court, enclosed by the wall of which we have spoken, contains a space of above two hundred yards, and has the remains of two ranges of fine marble pillars, each of seven and thirty feet in height. A single row of similar pillars, but each of fifty feet in height, appears to have surrounded the temple, which was one hundred feet long by about forty-five feet wide. This once noble building was subsequently converted into a mosque, and its interior is partly covered by numerous inscriptions from the Koran. But it is less on account

of the grandeur and beauty of any individual ruin here than from the vast extent of the whole that Palmyra so strongly impresses the traveller who suddenly enters upon this grand sight from the desert, and sees only the desert beyond.

The tops and sides of the adjacent emirences are occupied by sepulchres, square towers of from two to four stories in height. For the most part these are utterly ruinous, and crumbled, or fast crumbling, into mere heaps of dust, but one or two of them are entire, and each story of these forms a distinct sepulchre, divided into niches for the reception of the bodies. Each of these sepulchres has walls of white stucco, and its ceiling is ornamented with white stars on a blue ground enclosed within a diamond-shaped bordering; some, doubtless the sepulchres of those who once were eminent or wealthy, are still further ornamented with sculptures, some of which are in state of almost perfect preservation. Over most of the doorways are inscriptions in both Greek and Palmyrene. On the columns, erect or prostrate, that encumber nearly the whole site of this city of the past, there are numerous inscriptions, both in the now lost language of Palmyra and also in Greek. As might be anticipated, those which are in Greek, and are still legible, are usually commemorative of the virtues and services of the individual to whom the senate and the people erected the column, and some also include his pedigree for several generations. What a mockery to our living vanity this scarcely legible laudation, sculptured upon columns rarely seen for ages past by any one who could read it in the one language, and not seen by one who could read it in the other!

Though placed in the very heart of the desert, the industry of ages surrounded Palmyra with an oasis of great fertility. Pliny speaks of it as a noble town, possessing a rich soil and excellent water, and as being always the first care of the empires of Rome and Parthia alike, when those powers were at war. Situated as it was between them, and owing its wealth and importance to its admirable situation for the trade between the

eastern and the western world, it was the obvious policy of the Palmyrenes to preserve the most perfect good understanding with both Parthia and Rome—a policy only terminated when the victories of Trajan so completely secured the ascendancy of Rome that it became an advantage as well as an honor to Palmyra to be converted from its long independent condition into a Roman colony. “It was during that peaceful period (remarks Gibbon, with obvious justice), if we may judge from a few remaining inscriptions, that the Palmyrenians constructed those temples, porticoes, and palaces whose ruins, scattered over an extent of several miles, have deserved the curiosity of our travellers.”

But this condition of things did not long remain. The ambition of the Palmyrenes led them to declare their independence of Rome and to defy the emperor and his forces, but Aurelian was not the man to be thus bearded. That warlike and active emperor counter-marched his force on the instant, took the city by assault, and, in his own words, slew men and women, the old and the infant, and even the very rustics around. He also very effectively prevented Palmyra from again becoming formidable by razing its walls to the very foundation.

From this blow Palmyra never recovered ; as Gibbon says : “the seat of commerce and of the arts sank into an obscure town, a trifling fortress, and at length a miserable village.”

The present village of Tadmora, or Palmyra, shelters a population of scarcely more than a hundred souls. These people, who occupy about thirty mud-walled huts, are poorest among the poorest population of the East, deriving their subsistence from the rearing of a few sheep and goats, and from miserably ill cultivating a few scattered patches of that land which once teemed with plenty and smiled in the gladness of the rich harvest, So pass away the glory of this earth !

There only remains, to complete our account of the topography of Syria, to mention the extensive tract of

THE HAURAN, to the southward of Damascus. The Hauran embraces a tract not less than seventy miles from north to south, by fifty miles in the opposite direction. The greater portion consists of a vast level plain, distinguished as *Eu-Nukrah*; this is bound to the east by a hilly tract, called *Jebel Hauran*. The whole region is destitute of running streams, but derives, in most seasons, a sufficient supply of water from the rains, which are preserved in under-ground tanks or cisterns, as usual in the East.

The plain of Hauran is almost destitute of inhabitants in the present day, but bears the evidence of former cultivation, and is thickly covered with ruined villages. In the hilly tract to the eastward there are several populous villages. The principal place in the entire region is *Bosra*, (the *Bostra* of the Roman writers and the *Bozrah* of the Old Testament,) which was formerly a city of considerable importance. Its ruins are still extensive and are fully described by Burekhardt and other writers. Under Trajan, *Bostra* became the capital of the Roman province of Arabia, and was subsequently made a Roman colony by Alexander Severus.

We have described at some length the most famous localities of Syria and the Holy Land, but before leaving those interesting portions of the Turkish empire we must place before our readers some observations upon the climate and natural productions.

Syria, including Palestine extends along the eastern shore of the Mediterranean and has for its eastern boundaries the Euphrates on the north and north-east, and the great Arabian desert on the south-east and south. A narrow lowland strip on the coast and vast inland plains assuming more of the desert character as they recoil into the interior, with an range of high mountains between them, are the mountain chain referred to, divides into two branches called *Lebanus* and *Anti-Lebanus*, inclosing between them the valley called *hollow Square*, and terminating on the northern borders of Palestine, but is continued through it by lower ridges

of the Jordan, forming the hills of Galilee, and the mountains around Jerusalem.

Owing to its mountains, Syria, which is generally considered to be a warm country, has, on the contrary, especially in the central parts, almost every variety of temperature, sometimes within the short space of one day's journey; and the climate is in consequence very trying to the European constitution. In those tracts which are most peopled there are three kinds of temperature, viz. : the cold, the warm and humid, and the warm and dry.

The first belongs to the country between the higher slopes of the Lebanon range and the mountains on whose summits lie perpetual snow; throughout this tract a sharp winter like that of the north of Germany, is experienced from the end of October to April, when a comparatively mild spring succeeds; this is followed almost immediately by the powerful heat of summer, and the rapid growth of the vine, the white mulberry, the olive-tree, the cotton plant, etc.

The second embraces the slopes adjacent to the coast of the Mediterranean, together with the adjacent plains of Akka, Tripoli, Baalbek, Antioch, Beyrout, and Tyre, also those in the interior, such as Esdrachion, part of Perea, the western side of Damascus, the valley of the Jordan, etc., in which tracts the winters are so mild that oranges, bananas and other rich fruits, flourish in the open air. The summer, however, brings with it a clammy and oppressive, although fertilizing heat, and the winter and summer have each a rainy season. The first continues at intervals from November to January, and the second, settling in at the beginning of April, speedily fills the grain.

A comparatively mild winter prevails with some rain, and occasional intervals of frost and snow, in the third climate, which comprehends the south-eastern parts of Syria; the snow, however, only remains on the ground for a short time. A high degree of temperature, accompanied by dry parching winds, belongs to the summer in this zone. The winds here alluded to come from the

bordering desert, and sweep over the tracts stretching southward, as well as the pasture-grounds northward and eastward of the capital ; and their effect is increased in consequence of those tracts being screened from the humid winds which prevail between the coast and the western slopes of Lebanon.

The latter portions, and indeed many other parts of the Syrian territory, are insalubrious, as is shown by the number of deaths in the principal towns; for Jaffa, Acre, Saida, Tripoli, Latakia, Tortosa, Beyrout, and even Damascus, suffer at certain times from fever ; and to this may be added the ravages of the small pox. The rest of the territory, particularly the plains towards and bordering upon the desert, may be considered healthy, although the mortality is considerable, especially during the visitations of the plague, which from patients being abandoned by their friends, (through fear of contagion rather than from the violence of the disease itself,) sweep away thousands. Not even in the west does the patient who is attacked get anything like a fair chance of recovery, being wholly or partly deserted ; though the disease seems to be only a form of typhus fever.

In the districts of Tripoli, Acre, and the Damascus, three descriptions of soil prevail. In general that of the mountainous parts of Palestine and central Syria is dry and stony, being formed in a great measure from the debris of rocks, of which a large portion of the surface of the districts of Lebanon, the Hauran, and Ledja, with the mountainous countries of Judæa, are composed ; it is mixed, however, with the alluvion constantly brought down by the irrigating streams. The natural harshness of the soil is overcome by industry, and the slopes and terraces are rendered sufficiently fertile, while the lower parts of the country are naturally productive.

The second and richest district are the plains of Esdraelon, Zabulon, Baalbeck, part of the Decapolis, and Damascus, as well as the valleys of the Jordan and Orontes, which for the most part consist of a fat, loamy soil, like that of the plain of Umk and other tracts in northern Syria. Being almost without a pebble, it be-

comes, when dry, a fine brown earth, like garden mould, which, when saturated with the rains, is almost a quagmire, and in the early part of the summer becomes a marsh: when cultivated, most abundant crops of the finest tobacco, cotton, and grain, are obtained.

The remainder of the territory chiefly consists of the plains called Barr by the Arabs, and Midbar by the Hebrews, each word signifying simply a tract of land left entirely to nature, and being applied to the pasture tracts about almost every town in Syria, as well as those spots where vegetation almost entirely fails. Such spots prevail in the tracts towards the eastern side of the country, where the soil is mostly an indurated clay, with irregular ridges of limestone hills separating different parts of the surface. The better description of soil is occasionally diversified by hill and dale, and has very much the appearance of some of our downs, but is covered with the liquorice plant, mixed with aromatic shrubs, and occasionally some dwarf trees, such as the tamarisk and acacia. Many of the tracts eastward of the Jordan are of this description, particularly those near the Hauran; which, under the name of Roman Arabia, has Bozra for its capital.

The inferior tracts are frequently coated with pebbles and black flints, having little and sometimes no vegetation; their cheerless and monotonous aspect being relieved at intervals only by the phenomenon of mirage. Such are the greater portions of the tracts southward of Gaza and Hebron, and that part of the Damascus pashalic which borders upon Arabia Deserta, where scarcity of water has produced a wilderness, which at best is only capable of nourishing a limited number of sheep, goats, and camels. Its condition is worst in summer, at which season little or no rain falls throughout the eastern parts of Syria.

Mineral productions, as far as they are at present known, appear to be but few. Iron is abundant in the Kesrouan, and coal is worked near Beyrout; silver, quicksilver, bitumen, and iron, have been found in the Anti-Lebanon and near Kasibiyah; and, as in the time

of Tacitus, bitumen is collected at the Dead Sea ; rock-salt is also found in the same neighborhood. As yet, however, there is not any appearance of either copper, tin, lead, or gold, in the country ; although, from these metals being mentioned in the Hebrew writings, it is probable that they will be eventually found.

As in northern Syria, jackals, foxes, hyænas and wild boars are numerous ; and there are leopards, porcupines and some bears. The other animals, including such as are domestic, are the same in both divisions of the country, excepting, perhaps, lions and wolves, which



SYRIAN OX.

probably are no longer found southward of the Aleppo district. But the wild goat, the bouquetin of the Alps, appears in the Hauran and other parts.

Camels and horses are numerous, chiefly of the Arabian breeds ; but of the former, the heavier and more enduring animals, produced by a mixture with the race of Turcomania, are wanting ; the asses and mules, especially the former, are, however, greatly superior to those in other parts of Asia. The cows and oxen are a peculiar breed ; and the heavy-tailed sheep,

and goats with long hair and pendant ears, are the ordinary animals of these classes. The fine Macedonian greyhound with a feathered tail is also commonly employed by the amateurs of the chase; while in almost every ruin throughout the country a covey of grey partridges may be flushed, and one or two jackals started. Flocks of a kind of pigeon-quail, called Katta, and a green parrot, noticed by Diodorus Siculus, abound in the spring. The eagles, vultures, falcons, owls, and other birds, do not differ from those of Aleppo; nor is that scourge of the husbandman, the locust, wanting as the grain advances.

The extremes of temperature experienced in this country give a corresponding variety of vegetable productions. Besides the trees mentioned elsewhere, as the terebinth, oleander, cypress, poplar, acacia, juniper, and tamarisk, there are many others—amongst them the cedar, the butm or wild pistachia, the nopal, a kind of broom of large size, the kharub or locust tree, the date, the defle, the orange, the lemon, the fig, and the pomegranate. Almonds and other common fruits, as grapes and olives, are more flourishing in the central and southern than in the northern parts of Syria. The sweet-honied reed, the well-known sugar-cane, is still grown where the Crusaders found it in the eleventh century. Indigo is cultivated on the shores of the Dead Sea, and in some places along the Jordan; and cochineal has recently been introduced about Tripoli. At the latter place, and around Beyrout, as well as Damascus and in the interesting districts of the Lebanon, silk is produced, but with a proportion of hemp, tobacco, and occasionally in some few places, a little cotton. The grains cultivated in central Syria and Palestine are wheat, dhourra, barley, jinvar, Indian corn, and sesame; and besides artichokes, melons, pumpkins, etc., the ada, an excellent kind of lentile, the badintohaus, or egg-plant, with the other vegetables of northern Syria, are cultivated. The grain harvest, which is the principal one, takes place at the end of May or early in June; later, the hummus, a kind of vetch, comes in with other

crops, but on a small scale ; but apathy, the besetting sin of the Turk, causes the quantity, particularly of grain, to be regulated by the actual consumption of the people rather than by the capability of the soil and the advantages of an export trade.



# COUNTRIES

ON THE

## EUPHRATES AND TIGRIS

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### CHAPTER VII.

#### GEOGRAPHICAL DESCRIPTION.

We have now completed the description of Syria (including Palestine), historically the most important and interesting portion of the Ottoman empire in Asia. It now remains to describe the two remaining divisions of Asiatic Turkey, namely: the countries watered by the Euphrates and Tigris rivers (including Armenia, Kurdistan, Mesopotamia, and Irak Arabi), constituting the more easterly portions of the empire; and Asia Minor, the most westerly portion of Turkey in Asia and of the Asiatic continent. These three divisions, or Asiatic Turkey, comprise more than two-thirds of the entire empire, and are estimated to contain some 438,000 square miles. This vast territory stretches along the south shore of the Black Sea (its northern boundary), and has for its western boundary the Archipelago and the Mediterranean Sea, and for its continental boundaries the empires of Russia, Persia, and Arabia. Its greatest length from east to west is about 1000 miles, and from north to south about 600 miles. No part of the globe is invested with so much interest. It has been the scene of most of the important events in the early history of the world recorded in the Scriptures; the seat of the great Assyrian and Babylonian empires, connected also with the exploits of Cyrus and Alexander, and largely with the arts, learning, and enterprise of ancient Greece and Rome; but above all is its south-western portion,

which we have already so fully described, distinguished as the spot chosen by God for the special revelation of himself to mankind, and for the advent of the Savior of the world.

The second division of Asiatic Turkey, the COUNTRIES ON THE EUPHRATES AND TIGRIS, the provinces to which we now propose to conduct the reader—the high upland region in which the Euphrates and other great rivers of western Asia have their origin, and the fertile plains through which they afterwards roll their waters—embrace tracts which were formerly among the most populous and fertile in Asia, and the site of its mightiest as well as most ancient empires. Yet, strange to say, they are now the most completely ruined, crushed, and utterly desert. Elsewhere, as we have seen, the vanished peoples and monarchs of a by-gone day have left massive and magnificent proofs, ruins though they be, of their wealth and grandeur. But here, though lofty mountain, and flowing river, and extended plain, seem to invite culture and promise wealth, and though the traveller still finds land everywhere traversed by mounds, dykes, and canals, that bear evidence to its antique wealth and teeming population, all, all is mere desolation, all has long since crumbled into dust. And yet what empires once occupied and enjoyed this then fair and pleasant land! Nineveh, Babylon! What names! Alas! they have long been *but* names! And that still more extensive empire, of which their sites formed but a portion, and by no means the most considerable one—that empire of the magnificent Caliphs of Bagdad, an empire the territories of which were at once Asiatic, African, and European, what is it now? A mere pashalic of Turkey, and far from one of the wealthiest or most important of them. Turk and Tartar by turns have brought hither the hand of the foeman and the spoiler, and rendered this region, which a wise government and an industrious and untrammelled population might even yet render one of the most important in all Asia, a debateable land and a battle-field for the Russian, the Persian, and the Turk.

The summit and most northerly portion of this territory is occupied by Armenia, one of the most ancient and powerful of the Asiatic kingdoms, which long maintained its independence, and would in all probability have done so far longer had not its sovereign, Tigranes, rashly entered upon a war against the Romans, by whom, under Lucullus and Pompey, it was conquered and made a mere tributary to Rome. Subsequently, when the Parthians checked the progress of the Roman arms, Armenia again recovered its independence, which it preserved until the fourteenth century. Early in the seventeenth century the cruel and tyrannical Abbas, Schah of Persia, laid waste a great portion of this territory, in order that it might be rendered incapable of maintaining an army for his implacable foes, the Turks. Thousands of the expelled inhabitants perished of absolute famine, many were, by the orders of Schah Abbas, removed to the suburbs of Ispahan; but the great majority of the survivors sought refuge in Turkey, Russia, and India, where their present descendants commonly attain to great wealth as traders, bankers, agents or interpreters. This is especially the case at Constantinople, where they are distinguished alike for their prosperity and their probity.

A considerable portion of Armenia was given up to the Russians by the treaty of Adrianople, and in 1827 that power obtained the whole of the fertile province of Erivan; and there seems no reason to doubt that its rule over this portion of Armenia has been beneficial. Formerly numerous petty chieftains vexed and spoiled the peaceable inhabitants with ever-recurring plunder and violence. All these disorders have been sternly and completely stopped by the Russian power; and life and property are so well protected in the Russo-Armenian territory that you may travel in perfect security with post-horses from the mouths of the Phasis to the Kour and the Caspian, through countries in which, as recently as 1815, the roads were all but impracticable, and exposed to the unrestrained attacks of robbers and other banditti. The power of Russia to produce subjection to

her will in conquered lands is tolerably well known, and order reigns (whether at Warsaw or elsewhere) wherever the double-headed eagle is reared as a standard.

Excepting the Jews, there is no people so widely scattered over the face of the earth as the Armenians. They are to be found in both Africa and America. In Constantinople and its vicinity there are said to be nearly a quarter of a million of them, about forty or fifty thousand in India, and about a fourth of that number in Hungary and the adjoining territories. The whole number of Armenians has been estimated at about two millions, which is probably below the mark. The Armenians are Christians, not differing from the Greek Catholics. Their priests are not merely permitted but even obliged to marry, while the bishops and patriarchs are vowed to celibacy. The officiating priests are elected by their flocks, and derive their support, not from a fixed state allowance, but from fees and perquisites; but they are commonly said to be both illiterate and inattentive, and far from being irreproachable in their morals. The great majority of the Armenians reject the authority of the Pope, and acknowledge that of the Patriarch Echmiadzin, whose official seat is the celebrated Convent of the Three Churches at Erivan, the capital of Russian Armenia, from which city it is about thirteen miles distant to the westward.

Mount Ararat, the Armenian name of which is Macis, is about thirty miles to the southward of Erivan, and is on the frontiers of the Russia, the Turkish, and the Persian empires. The summit of this famous mountain, upon which tradition says that the ark of Noah rested on the subsidence of the waters of the Deluge, has been found to be 17,323 feet above the sea, or upwards of fifteen hundred feet loftier than the highest peak of Mont Blanc in Switzerland, and is perpetually crowned with ice and snow. It was until so lately as 1829, deemed an impossibility to reach the summit, but in that year that difficult task was successfully achieved by Professor Parrot, of Dorpat; and Abich, another Russian traveller, has since accomplished the

same feat. The mountain consists in reality of two peaks, distinguished as the Great and the Little Ararat. The latter is 13,093 feet above the sea. The word Ararat, as used in the Bible, appears to apply to Armenia in a *general* sense, so that by the expression "the Mountains of Ararat," any of the numerous hills which cover the surface of that country may be understood. Amongst these mountains lies Lake Van, an extensive body of water 200 miles in circuit, and renowned amongst the Orientals for its beauty.

The Turkish portion of Armenia comprehends the important pashalic of Erzeroom, together with the smaller pashalics of Kars, Bayazid, Moosh, and Van. These territories occupy the space that extends from the government of Trebizond (along the shores of the Euxine) to the source of the Euphrates, and thence to the foot of Mount Ararat—a high plateau, with a climate that exhibits the severest extremes alike of summer heat and winter cold. *Erzeroom*, the principal city in this region, stands upon a plain that is upwards of 6000 feet above the sea. Owing to its extreme elevation the cold is intense. The wells were frozen over in April, and vegetation was very backward in July. The description of its winter aspect might serve for the experiences of recent Arctic navigators. A bright sky there was, with the sun shining away as if it was all right, but his ray gave no heat, and only put your eyes out with its glare upon the snow. The glare has an extraordinary effect, sometimes bringing on snow-blindness, and raising blisters on the face precisely like those which are produced by exposure to extreme heat. A curious phenomenon might be observed upon the door of one of the subterranean stables being opened, when, although the day was clear and fine without, the warm air within immediately congealed into a little fall of snow.

Erzeroom is a flourishing city, with some manufactures of leather, carpets, etc., and a considerable transit trade. The present population, estimated at thirty

thousand, is, however, much below its amount at a former period. Erzerroom is 115 miles in direct distance from Trebizond, in the direction of S. E.

The town of *Kars* (12,000 inhabitants) lies in the direction of N. E. from Erzerroom, at a distance of 110 miles, and not far distant from the frontier line between the Turkish and Russian empires. The stream beside which it is built (and which bears the same name) flows into the Arpa-chai, which joins the river Kour. The houses of Kars are nearly all built of black basalt. This town also stands at a great elevation above the sea, and the climate is consequently cold and bleak. Throughout this high region no one thinks, except in cases of great emergency, of travelling for eight months of the year, owing to snow, ice, and intense cold. As a protection against it, most of the houses we found to be constructed wholly or partly underground.

Kars has acquired an important place in modern history from the gallant (though unavailing) defence made by its brave garrison during a prolonged siege by the Russians in 1855.

The ruins of Anni—once the capital of an independent Armenian kingdom, now only marking the site of an ancient and deserted town—lie twenty miles to the S. E. of Kars, upon a rocky peninsula that overhangs the stream of the Arpa-chai.

The plain of *Bayazid* is further to the southward. The town of that name (150 miles E. S. E. of Erzerroom, and not far distant from the base of the lofty Ararat) is famous for a magnificent monastery, but is now in a ruinous condition, and in great part deserted. Its present population is only 5000.

*Moosh*, a badly built place, with only 5000 inhabitants, though the capital of a pashalic, lies eighty miles to the southward of Erzerroom, upon a conical shaped hill. The stream of the Murad-su, as the eastern arm of the Euphrates is called, flows at some distance to the northward of this town. The bazaars of Moosh are well supplied. The chief part of its population is Armenia.

The town of Van, upon the eastern shore of the lake already described, has 15,000 inhabitants, and the usual characteristics of Oriental towns—dirty, narrow, and ill-paved streets. Its citadel, now in a ruinous condition, crowns an adjacent height.

The pashalic of DIARBEKIR is situated on a lower level, in a fine plain watered by the upper course of the Tigris, and terminated to the north by the high mountain range of Asi-Kour, the ancient Niphates.

The town of Diarbekir stands upon an elevated rocky range, stretching from the citadel, at its north-western extremity, towards the south-west, in the shape of a boat, and is about 200 yards from the river at the nearest point. The citadel is on a precipitous mass of volcanic rock, to which the walls of the town are joined. These are high, well built, and strong, being flanked by 72 towers, which, like the walls and even the houses, are constructed of lava, mixed with the ruins of ancient buildings. The walls enclose a space of which the circumference is about five miles. The houses are flat-roofed and two stories high, the lower one of stone, and the upper of clay; and the buildings rise in stages, like a succession of terraces, one above another. The streets are paved, and there are sixteen mosques, most of them covered with lead.

The Diarbekir in its prosperity contained 40,000 houses, with numerous cotton-looms constantly at work; and it enjoyed active trade in gall-nuts, not only with Koordistan, but also with India, on one side, through Bagdad, and with Europe, through Aleppo, on the other; but at present there are scarcely 800 houses, and its commerce is almost annihilated.

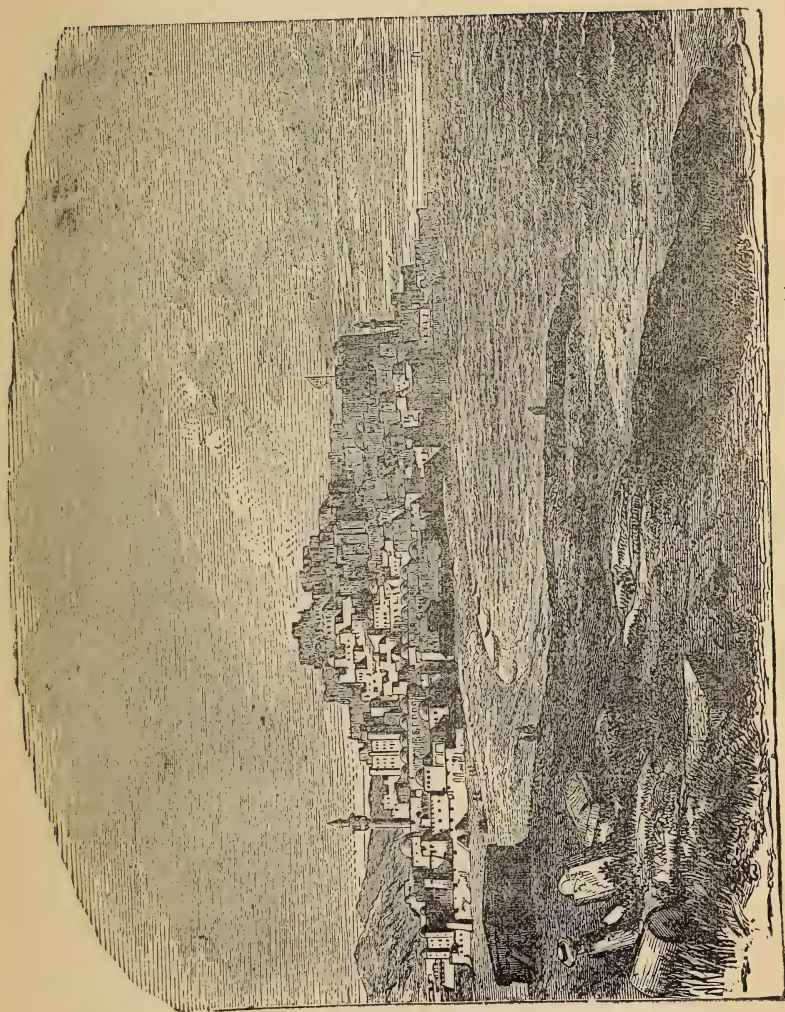
The situation of Diarbekir is admirably calculated for that of a great commercial city, and nothing appears necessary to revive its ancient importance but the removal of the chief cause of its decline; namely, the insecurity of its commercial communications with Syria, Asia Minor, and Koordistan, and with the estuary of the Shatt-el-Arab.

The manufactures have sunk to the lowest ebb, the trade with Aleppo and Bagdad has become very trifling, and the Koordish robbers have devastated the adjacent villages, and are so audacious and so utterly unchecked by the government that it is unsafe to leave the protection of the walls excepting in numerous and well armed parties. The natives call the town Amid.

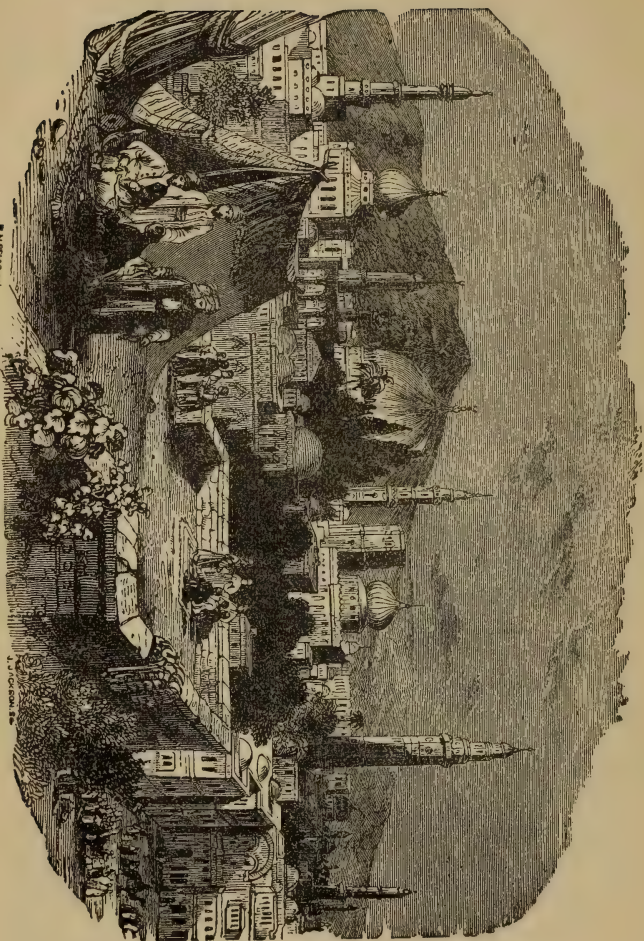
About thirty miles to the north-westward of Diarbekir, and not far distant from the source of the Tigris, is the town of *Argana Maden*, with 400 inhabitants. It derives some importance from its rich copper-mines. *Keban Maden*, another mining town, with four or five hundred families, is further to the N. W., on the left bank of the Euphrates. Its mines yield argentiferous galena. Both places lie within a rugged and mountainous district, and one which is rich in iron and other ores, besides those named above.

Crossing to the eastern bank of the Tigris the traveller reaches the mountainous country of KOORDISTAN, inhabited, as the name implies, by the Koords, a singularly warlike and fierce people, whose subjection to the Ottoman Porte can scarcely be called more than nominal. *Bitlis*, on the northern frontier of this district, ranks as the capital, but the Koords for the most part dwell under their several leaders (or Khans) in strong mountain fortresses. The town of Bitlis is commanded by one of the strongest of these forts, and consists of well built stone houses, nearly all of which are surrounded by spacious and pleasant gardens, which afford the population an abundance of fine fruits and vegetables; but it has but little external trade, owing to the predatory habits of the Koords. Bitlis is situated in a wide ravine, traversed by a stream which joins the Tigris, and about ten miles to the south-westward of Lake Van. Its population, consisting of Koords, Turks, and Armenians, numbers about 10,000.

The town of *Sert*, supposed to represent the ancient Tigranocerta, is about forty miles S. W. of the last-mentioned town, but though formerly the capital of the brief empire of Tigranes, it is now merely a large village



JOPPA—MODERN JAFFA. (*See page 96.*)



ORFAH—UPPER MESOPOTAMIA. (See page 269.)

of scattered forts, protected by both walls and moats. The Koordish chieftains who own these isolated castles boast that they can trace their pedigree back to Noah ; they have power of life and death over their followers, whom, however, they generally treat with kindness and familiarity.

On the upper Euphrates, and in a south-westwardly direction from Diarbekir, where the mountain lands of Armenia gradually descend to the flat and desert sands of Mesopotamia, is the small pashalic of ORFAH. The Town of *Orfah* occupies the site of the ancient Edessa, a city of great note and importance under the successors of Alexander the Great, as also in the time of the Crusaders, to one of whose leaders it gave the title of Count. It has about twenty thousand inhabitants, and is remarkable for a magnificent mosque dedicated to the patriarch Abraham, who, with his father Terah, dwelt at Haran when "they went forth from Ur of the the Chaldees," which place Orfah is supposed to represent. Haran is found in a village which still bears that name, situated about five-and-twenty miles to the south-eastward of Orfah. *Racca*, anciently called Nicephorium, and a favorite town of the celebrated Caliph Haroun al Raschid,—*Bir*, which has a bridge of boats to afford a passage across the river,—and the ancient Zeugma, now called by the name of *Eoum Kala*, and where there is a fort which defended the great Roman military road,—are all places of some consequence that enliven the banks of the Euphrates.

Descending from the mountains, the traveller enters the great plain that lies between the Tigris and the Euphrates. This plain, the Mesopotamia of ancient geography, is now known by the name of ALJEZIREH. The eastward portion of this tract, with the narrower plain on the opposite bank of the Tigris, formed the ancient province of Assyria, and the whole region was included in the wide-spread limits of the Assyrian empire. Though portions of the Mesopotamia plain

are sandy and rocky, most of it might be profitably tilled, but a fierce and nomade population of Arabs and Koords causes it to be much neglected. The eastern portion of Al-Jezireh falls within the modern pashalic of Mosul, which extends along either side of the tigris.

The capital of the pashalic is the town of *Mosul*, situated on the right or western bank of the Tigris, at a distance of nearly two hundred Miles to the south-eastward of Diarbekir, and two hundred and twenty miles distant from Bagdad, in the direction of N. N. W. Mosul is enclosed by walls, which are entered by eight gates, and has upwards of forty thousand inhabitants. It is more flourishing and prosperous than Turkish cities in general, and enjoys a considerable share of caravan traffic. The houses of Bagdad and Mosul are provided with underground apartments, in which the inhabitants pass the day during the summer months. They are generally ill-lighted, and the air is close and frequently unwholesome ; but still they offer a welcome retreat during the hot weather, when it is impossible to sit in a room. At sunset the people emerge from these subterranean chambers, and congregate on the roofs, where they spread their carpets, eat their evening meal, and pass the night.

Mosul is of some fame in Oriental history, in connexion with the events of the middle ages : its walls withstood the fierce hosts of Saladin, and the ferocious Tartar conqueror Genijiz Khan once deluged its streets with blood. But its present interest is derived chiefly from the fact of its constituting the starting point for that field of Assyrian research which has yielded so rich a harvest to the enterprise of our countryman Mr. Layard, and the French savant M. Botta. Mosul stands opposite to the ancient Assyrian capital, Nineveh, whose monuments, buried during ages—which in themselves have sufficed for the successive historic periods of younger nations, and within the compass of which the rise and fall of other empires have been again and again enacted,—are now restored to the light of day, to afford instructions and delight to the scholar and the unlettered

alike. The Nineveh of Scripture ; the Nineveh of the oldest historian ; the Nineveh—twin sister of Babylon—glorying in a civilization of pomp all traces of which were believed to be gone ; the Nineveh in which the captive tribes of Israel had labored and wept—has, after a lapse of twenty centuries, been again brought to light. The proofs of ancient splendor have been once more beheld by living eyes, the enterprise of the explorer has revealed to an astonished and curious world the temples, palaces, and idols of ancient Assyria, and by the aid of the draftsman's skill has familiarized the nations of the west with the representations of warfare, and with the triumphs of peaceful art, as practised by the Assyrian people.

A bridge of boats across the Tigris—there about four hundred feet wide—connects Mosul with the opposite or eastern bank of the river. That huge and mishapen mounds of earth and rubbish extended along these banks and stretched some distance inland, and that these mounds coincided with the site assigned to Nineveh, had long been known, and the fact had attracted the curiosity of many inquiring travellers. Rich and Niebuhr, with others, had examined them, but without any important result. Nor was anything of importance relative to the remains of the buried city brought to light until the date of the excavations commenced by the French consular agent at Mosul, M. Botts, at the close of 1842. The difficulties in the way of such explorations, amidst a disorganized population such as that of Turkey, are greater than can readily be conceived by those who have not studied Oriental usages and prejudices. The insalubrity of the marshy tracts which often adjoin the mounds, and the insufficient means of procuring a supply of steady and regular labor, are the least of these difficulties. The obstacles constantly thrown in the way by the Turkish authorities are of greater moment, and the superstitious prejudices of an ignorant Moslem population are more obstructive still. Orientals always connect the idea of such researches with the thought of buried treasures, (not of ancient art,

as the Assyrian monuments really are, but of gold and silver,) which they fancy that the explorer strives to discover. The inscriptions which the investigator copies with so much care, are in the eye of the Moslem the talismanic guardian of these, or point out the spots where they are hidden. Some of them—acuter, as they doubtless deem themselves, than the rest—resort to a still stranger supposition in order to account for the fondness of the busy and inquiring Frank for monumental inscriptions: they imagine that their country formerly belonged to the infidels, and that the latter search for inscriptions in order to discover the title by which their rights may be proved, and by the means of which they may one day lay claim to the Ottoman empire!

The vast dimensions of Nineveh—which, (as well as those of Babylon) considerably exceeded the area of London, even in the widest extent which its spreading suburbs give to the British metropolis in the present day—embraced a parallelogram that measured, according to Diodorus Siculus, 150 stadia upon each of its two longer sides, and 90 stadia at either extremity; the entire external boundary being 480 stadia, equal to 60 (or, according to some authorities to 74) miles. The prophet Jonah, it will be remembered, speaks of the Assyrian capital as being an exceeding great city of three days' journey—a measure which doubtless applies to its circuit, and which coincides with the dimensions assigned by the classical writer. Though of superior dimensions, however, Nineveh was probably much less populous than London—the number of its inhabitants not exceeding, there is reason to believe, 600,000. Within the vast space which its walls embraced, there were, doubtless, large open areas, including gardens and even fields, as is the case generally in Oriental towns in the present day.

Mr. Layard thinks that the whole space between the mounds of Khorsabad and Nimroud—embracing the banks of the Tigris, opposite Mosul, for a distance of nearly forty miles—was included within the vast circuit of the ancient city, an extent which seems greater than

even the wide dimensions assigned to the Assyrian capital warrants. But traces of buildings are observable upon nearer examination, and the whole surface is found to be strewed with fragments of pottery, covered with writing in the cuneiform characters, bricks, pieces of pavement and here and there a remnant of a bas-relief. A small building on its summit—once a Christian church now a Mohammedan mosque—is dedicated to the divine messenger who was sent to warn the Ninevite people, and is revered as containing the prophet's remains.

On the plain of Babylon, to build a hill has a meaning; but there was a strange adherence to an antique custom in thus piling brick upon brick, without regard to the cost and value of labor, where hills innumerable, and equally good and elevated sites, were easily to be found. Although reposing upon solid rock, (red and brown sandstones,) still almost the entire depth of the mound which was in parts upwards of 60 feet high, and at this side 909 yards in extent, was built up of sun-burnt bricks, like the Mujellibeh or supposed tower of Babel, without intervening layers of reeds. On the sides of these lofty artificial cliffs numerous hawks or crows nestled in security, while at their base was a deep sloping declivity of crumbled materials. On this northern face which is the most perfect as well as the highest, there occur at one point the remains of a wall built with large square-cut stones, levelled and fitted to one another with the utmost nicety, and bevelled upon the faces, as in many Saracenic structures; the top stones were also cut away as in steps.

The south-western rampart displays occasionally the remains of a wall constructed of hewn blocks of gypsum, and it is everywhere bounded by a ditch, which, like the rampart, encircles the whole ruins.

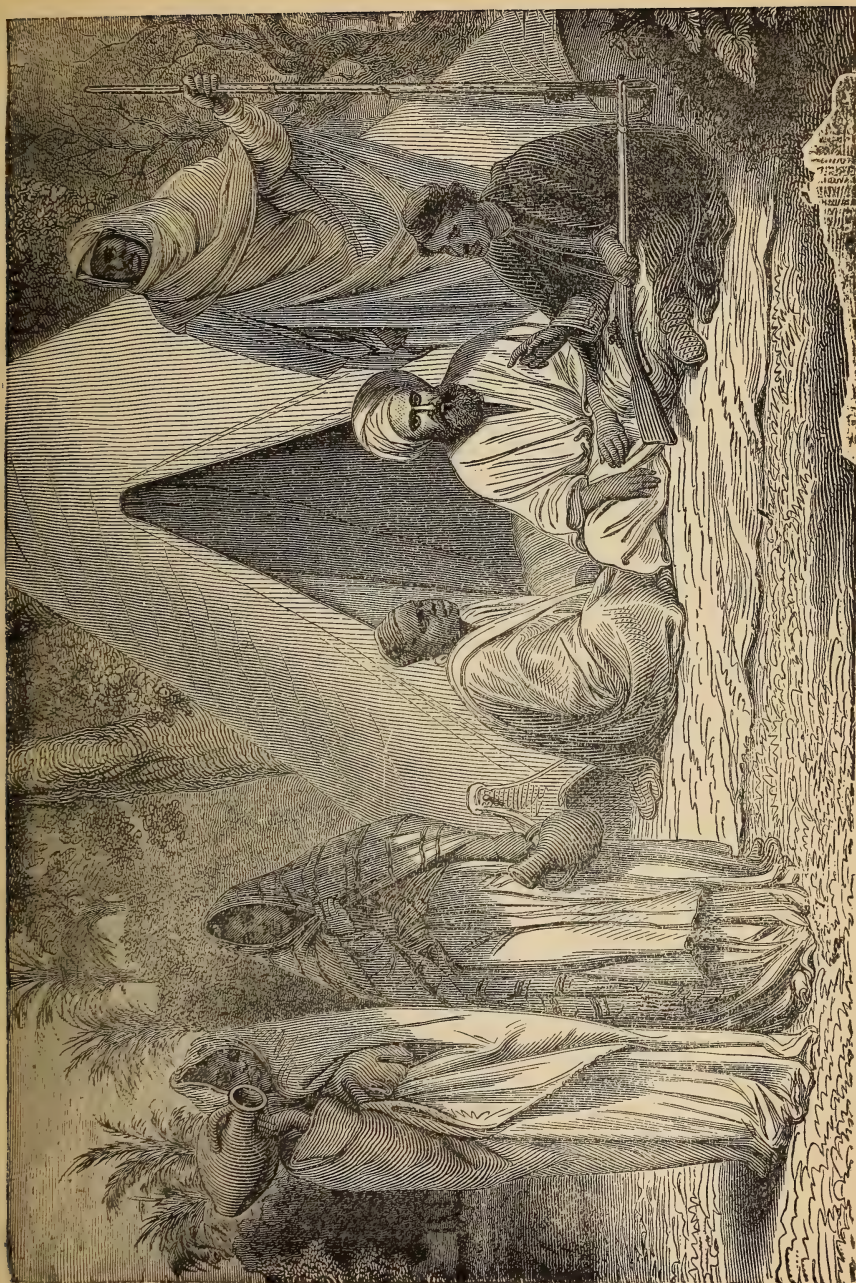
All over this great surface we found traces of foundations of stone edifices, with abundance of bricks and pottery, as observed before, and to which we may add, bricks vitrified with bitumen, as are found at Rahabah, Babylon, and other ruins of the same epoch; bricks with impressions of straw, etc., sun-dried, burnt and

vitrified; and painted pottery with colors still very perfect; also a brick, on which were well defined and indubitable arrow-headed characters.

Having thoroughly examined these historic and interesting ruins, we pursued our course southward, through a dry but tropical plain. Although pestered by sand-flies, we stopped a few minutes and breakfasted on bread and wild leeks, which are abundant everywhere, and frequently enamel with their roseate and clustered umbels the lichen-clad space that intervened between the dark-green bushes of wormwood.

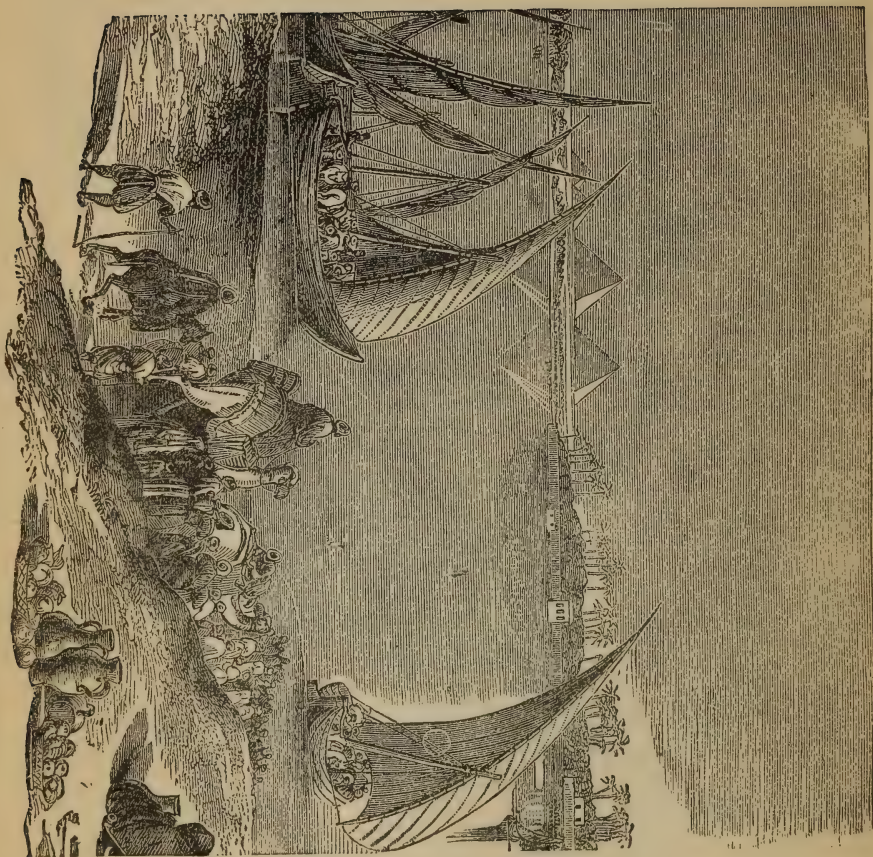
Changing our route we started to the north-west, in which direction we arrived, after one and a quarter hours' ride, at a valley bounded in places by rock terraces of gypsum, which indicated a wady and a winter torrent, or actual water. To our joy we found the Tharthar flowing along the bottom of this vale, and to our great comfort the waters were very potable. The stream, though narrow, was deep, and hence with difficulty fordable; on its banks were a few reeds and scattered bushes of tamarisk. We proceeded up the stream in a direction in search of a ford, which we found after one hours' slow and irregular journey, and we lost half an hour refreshing ourselves with a bath. We afterwards followed the right bank of the stream, being unwilling, as night was coming on, to separate ourselves from the water so necessary for ourselves and horses. The river soon came from a more westerly direction, flowing through a valley everywhere clad with a luxuriant vegetation of grasses, sometimes nearly half a mile in width, at others only three hundred or four hundred yards, and again still more narrowed occasionally by terraces of gypsum. Here we perceived the tents of the Bedouins, extended far and wide within the ruins and scattered over the valley. This entire district abounds with nomadic Arabs and warlike Koords, rendering exploration and discovery extremely unsafe.

The country to the west and south of Mosul belongs chiefly to the extensive pashalic of Bagdad. Within



AN ARAB ENCAMPMENT.

VIEW OF THE NILE AT CAIRO.



the extreme northerly part of this district is the city of MARDIN, the Roman Maride, the walls of which are still in tolerably good preservation, and which has a population of 15,000. The houses of this town rise in successive rows above each other on a branch of the great mountain-chain of Masius.

About twenty-three miles to the S. E. of Mardin, some ruins, which bear the name of *Dara*, mark the site of the ancient Daras, the strong fortifications of which were once the bulwark of the Roman frontier on the side of Persia. The massive foundations of towers and other ruins are still traceable; the place has now a few hundred inhabitants, among whom are a small number of Armenians.

Further to the S. E. (about forty miles distant from Mardin) is *Nisibin*, the ancient Nisibis, which withstood the Parthians, and, subsequently to its cession to them, the Romans. The foundations of its once impregnable walls are traceable to the extent of about three miles; but the site of the place is covered with ruins, dotted here and there by the black tents of the Koords. Upon or near the Euphrates, or between that river and the Tigris, are several small towns.

The noble plain which lies between the Euphrates and Tigris, and which bore in antiquity the various names of Mesopotamia, Babylonia, and Chaldæa, forms the Al-Jezireh and Irak-Arabi of modern geography. In one portion of this region (to the westward of Bagdad), a space of little more than twenty-five miles separates the two great rivers. Here, as further to the southward, (where their courses diverge to more than double that distance), the plain is a dead flat, and the rivers rise to a level with it during the rainy seasons, and often overflow their banks when the mountain snows, the accumulation of the long and severe winters of the more northerly tracts, suddenly melt, and pour their waters in torrents down the mountain streams and through the valleys below. Here the whole of this fertile plain might be and formerly was irrigated, an

advantage to which it mainly owed its ancient fertility and populousness, which were unequalled, except in the Delta of the Nile. Even in its period of secondary importance, as a province of ancient Persia, it is said by Herodotus to have paid one-third of the amount of tribute that was raised by all Asia. From the mere lack of industry the scanty populations allow this very tract to give growth only to stunted brushwood, which, especially on the banks of the rivers, grow in almost impenetrable jungles, and the humble tent of the Arab now occupies the spot that was formerly adorned with the palaces of kings; and his flocks procure a scanty pittance of food amid the fallen fragments of ancient magnificence.

Of the magnificent capitals which once gave life and grandeur to this plain, the only one that has survived is BAGDAD, still a very large and populous town, and the capital of the pashalic of the same name, though shorn of the splendour that it exhibited when it was the capital and favored abode of the Caliphs. and the chief city of the Islam people. The palace of the Caliphs has disappeared, as also have most of the magnificent structures with which they so profusely decorated the city. Their gates and towers, however, yet exist, and even in their state of rapid decay still display a striking superiority to more modern erections. One or two colleges and mosques, and the tomb of the celebrated Zobeide, display similar excellence, but the modern erections almost without exception are paltry in the extreme, and strikingly opposite in character to all that we read and can imagine of the departed splendors of the city of the Caliphs. The streets are unusually narrow, even for the East, so that two horsemen can pass each other only with difficulty.

Bagdad, the classic scene of the Thousand and One Nights, is unequally divided by the river, two-thirds being the left bank, and the remainder on the right or Mesopotamian side; the two divisions are connected by a bridge of boats. The town is fortified by a high brick parapet wall, flanked at intervals with bastioned towers,

and surrounded by a ditch ; the citadel, which is a respectable work, is situated at the north-western extremity. The bazaar, built by Daoud Pasha, is one of the finest in the East, and is well stocked with home and foreign manufactures. Some of the mosques are also striking, but the rest of the buildings show as usual, on the exterior either dead walls or ruins ; but when viewed from a distance, and especially from the river, the luxuriant date groves and the gardens contrasted with green domes and graceful minarets, present a rich and attractive appearance. Previous to the plague which commenced its ravages in 1830, there were 110,000 inhabitants, but the number now scarcely exceeds 60,000."

Some years since Bagdad suffered frightfully from a visitation of the plague, upwards of four thousand persons dying daily, for several days continuously. During this period, the horrors of the scene were increased by an inundation, caused by an overflow of the Tigris, which destroyed in one night seven thousand inhabitants !

The modern town of *Hillah*, a small place, with about 10,000 inhabitants, lies at a distance of sixty miles nearly due south of Bagdad. It stands upon either bank of the river Euphrates, which is here crossed by a floating bridge of 450 feet in length. The interest attaching to Hillah is derived from the important ruins amidst which it is situated, and which undoubtedly mark the site of the antique "glory of the nations," Babylon ; ruins extending in every direction over an area of several miles. Owing the commencement of its magnificence to Semiramis, Babylon received great additions from succeeding monarchs, and more especially from Nebuchadnezzar, and some idea may be formed of the vast space over which the city in its palmy days extended, from the statement of Herodotus that the walls were sixty miles round, and so thick that chariots could be driven abreast upon the top. The four sides of the regular square that was formed by the walls had no fewer than twenty-five gates each. According to Herodotus, the ground-plan of Babylon formed a perfect square,

each side measuring 120 stadia—or fifteen miles—in length ; with a broad deep trench around it.

In this great city where everything was vast and wonderful, there were two objects that were more especially entitled to admiration, the Palace and the Hanging Gardens. The Palace, which was surrounded by treble walls, the inner surfaces of which were adorned with paintings, is said to have been eight miles in circumference ; but in speaking of Babylon, either as a whole or in detail, we must constantly bear in mind that, instead of being crowded together, as in the case of modern houses, the Babylonian edifices were for the most part, if not universally, isolated from each other by their surrounding grounds, and we may safely assume that in the case of the Palace only a comparatively small portion of the vast area assigned to it was actually built upon.

Elaborate observations have established beyond reach of doubt the claim of the huge mounds of ruin in the neighborhood of Hillah to represent the structures of ancient Babylon. But so complete has been the ruin that has overwhelmed the once superb edifices of that magnificent capital, and so indefinite are the notices of the various ancient writers on the subject, that it is difficult to identify the individual masses of ruin with particular edifices. From the fact of their having been regarded during successive centuries as a quarry for use in the construction of the neighboring towns and villages, as well as from the inevitable decay of ages, they are now full of holes and caverns, in which scorpions, serpents, and other noxious reptiles, find a place of refuge.

The mound known as the Amran is supposed to occupy the site of the Hanging Gardens. These works, perhaps the most wonderful amongst the many marvellous creations of wealth and power which distinguished ancient Babylon, are said to be the work of Nebuchadnezzar, originating in his desire to gratify his Median wife with an imitation of the bold scenery and wooded heights of her native land, even amidst the level surface

of Chaldæa. Stage above stage of brick-work being raised, receding backward as they rose, they were covered with rich earth to so great a depth as to furnish root-hold and nourishment not only to mere shrubs and flowers, but even to the forest trees of the mountains of Media.

After all, the exact identification of particular mounds with the various structures which the great Babylon contained, though of interest to the critical inquirer, is matter of little moment to the general reader. The great interest which attaches to these and similar works that occur in this region, arises from the contrast which their present aspect—as their vast and giant shadows are thrown across the now desolate Assyrian plain—exhibits to the appearance of the same land in a past age, when it was teeming with population, industry, and wealth. These huge mounds, now tenanted only by wild beasts or by noxious reptiles, are all that remain of great and populous cities, and the wild legends that are connected with their supposed origin by the degenerate hordes of the tent and the spear, who now alone frequent their localities, or roam over the adjacent wilderness, add to the astonishment (not unmingled with awe) which their appearance is calculated to awaken in the beholder.

In the desert to the westward of the Euphrates, and in a southerly direction from the ruins of Babylon and the modern Hillah, are the towns of *Meshed Ali* and *Kufa*, both of great fame in Mohammedan records. The former contains the tomb of Ali, the son-in-law of the Arabian prophet, and the venerated messenger of God to a large portion of the Mohammedan world. The town, indeed, owed its origin to this tomb, which was during successive centuries enriched by offerings of sheiks, khans, and other chieftains, while the surrounding desert has been vivified by the visits of Persian devotees. Kufa, a few miles to the eastward of Meshed Ali, was for a time the residence of the early caliphs, but declined with the rising greatness of Bagdad, and has long since lost its importance. *Meshed Hussein*, to the north-west of Hillah, owes its origin and reputed sanctity to the tomb of Hussein, the eldest son of Ali, whose shrine is an object

of devotion similar to that allotted to the sepulchre of Ali himself. It was, however, plundered by the Wahabees in the beginning of the present century—the treasures of its temple pillaged or destroyed, the city burnt, and its site converted into a wilderness. “Kill, strangle, all the infidels who give companions to God,” cried a Wahabite doctor, in the height of his orthodox enthusiasm, from the summit of a high tower, while the savage conquerors put to death the inhabitants of the city, men and children alike, without mercy. The desert tracts in this vicinity are now the home of the roving Arab, the wild ass, and the ostrich. The spectacle is most melancholy, presenting, as it does, the relics of ancient greatness in the ruins of cities, fortresses, and tombs. The richer portions of the soil are clothed with reeds and jungles, in the place of date groves, vineyards, and gardens; but the hills are still covered with forests of pine, oak, maple, chestnut, and terebinth.

Further to the south-east is *Bussorah*, the emporium of the maritime commerce that belongs to this portion of Asiatic Turkey, situated upon the western bank of Shatt-el-Arab, and about fifty miles above the head of the Persian Gulf. It is surrounded by brick walls, eight or nine miles in circumference; but scarcely a fourth part of the enclosed space is inhabited. The population (once nearly ten times that number) now scarcely exceeds fifty thousand, half of whom are Arabs, a fourth part Persians, and the remaining fourth an odd mixture of Turks, Armenians, Indians, Jews, Syrian Christians, with a few Koords and Europeans.

The situation of Bussorah is favorable for trade, but it is unhealthy. The banks of the Euphrates, about sixty miles above the city, are low, and, unless these are attended to, and embankments made, previous to the waters rising in May or June, the country is overflowed, and a vast swamp, or lake, of miles in diameter, is formed close to the town. From this, during the heats of summer, a deadly miasma arises, and devastating fevers each year diminish the inhabitants of a city which was once amongst the proudest of the east. As its population

falls off, parts of the city become uninhabited, neglected, and at last ruinous. Such is the process of decay in operation at Bussorah, which is fading before the rising commercial importance of Mohammerah, upon the opposite side of the Shatt-elArab, to the south-eastward. Mohammerah, however, is a Persian town, for the stream of the Shatt-el-Arab here forms the line of division between the two empires of Turkey and Persia.

The extensive and beautiful peninsula of ASIA MINOR, the third and last division of Asiatic Turkey, yet remains to be noticed. It is the most westerly portion, not only of the dominions which Turkey owns on the Asiatic continent, but also of the continent itself, and projects like a gigantic limb from the high and rugged mountain-region that occupies the included space between three seas—the Caspian, the Euxine, and the Mediterranean. This mountain-region, with its adjacent slopes, includes the sources of the principal rivers of Western Asia; two of them—the Euphrates and the Tigris, noticed in the last section—carry their waters to the Persian Gulf, and mark by their courses the general south-eastwardly slope of the plains they irrigate; two others, the Aras and the Kour, (Araxes and Cyrus of the ancient world,) discharge their united stream into the Caspian basin; a fifth—Kizil-Irmak, or Halys of antiquity—flows with a westerly, and afterwards northerly, course into the Black Sea. The Kizil-Irmak is the longest river in Asia Minor.

The peninsula of Asia Minor has the Black Sea on the north, the Mediterranean on the south, and the waters of the Greek Archipelago on the west. It embraces an area of probably not less than 270,000 square miles—a vast extent of country, as compared with the proportions of most European kingdoms. The shores of the peninsula exhibit, on the side of the Archipelago, every variety of indentation—bold and beautifully-wooded headlands projecting far out into the water, and dividing from one another the numberless bays and inlets, with their neighboring islands, that distinguish

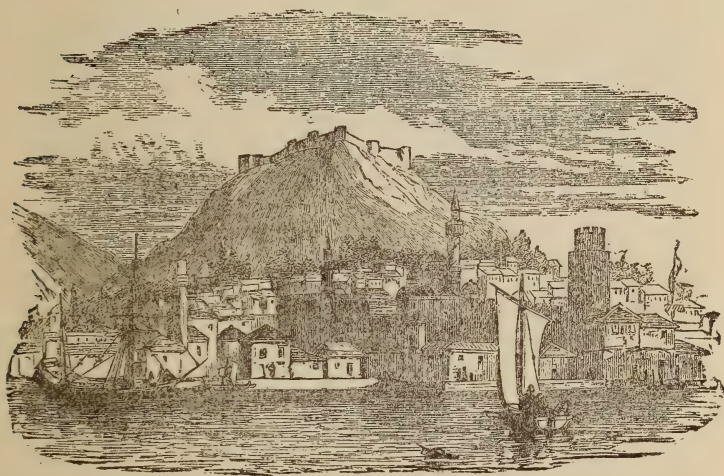
the Ægean coasts—the Ionia of the classic world. The traveller beholds with untiring delight a region where—

“ . . . mildly dimpling, Ocean’s cheek  
Reflects the tints of many a peak,  
Caught by the laughing tides that lave  
These Edens of the Eastern wave ”—

and sighs as he contrasts its present decay and neglect with the greatness of which it once was the seat.

The interior of Asia Minor is a high plateau, bounded on the south by the chain of Mount Taurus, and on the north by ranges of hills which extend along the southern shores of the Euxine Sea. Taurus, running from east to west, parallel to the Mediterranean, throwing out bold headlands to the shore, is the best defined chain. An outlier, Mount Arjish (Argæus), is the highest point, a volcanic snow-capped cone, rising 13,100 feet. The lofty table-lands are treeless, though forming fine pastures; but the inferior crests of the mountains are richly clothed with noble woods, which occupy their slopes, and largely overspread the maritime lowlands. These forests are so extensive that in one place the Turks have given them the expressive designation of *Agatsh-dengis*, sea of trees. The country possesses productive mines of copper and argentiferous lead ore; and coal of excellent quality has recently been found in abundance, close to the shore of the Black Sea, in the neighborhood of Erekli (*Hleraclea*). The coal-field extends from seventy to eighty miles, and belongs to the true carboniferous formation. The plain of Kutarah is 6,000 feet above the sea level, but the mean height of the table-land is about 3,000 feet. On its western side the plateau descends gradually to the shores of the Archipelago, forming several long and narrow valleys, which open out in the direction of east and west. These valleys are watered by the rivers best known by their ancient names of Mæander, Cayster, Hermus, Caicus, and others; and are among the most fertile and beautiful portions of the peninsula. Many of the plains and valleys towards the southern coast, as

well as those which border on the Black Sea, are also very fertile ; but great part of the interior of Asia Minor is dry and sterile. The longest river of the peninsula is the Kizil-Irmak (ancient Halys), already mentioned, and next to this the Sakaria, (ancient Sangarius,) both of which flow into the Black Sea. In the interior is the great salt lake of Koch-hissar, and there are many smaller lakes, both of salt and fresh water ; some of the latter class, situated among the mountains, exhibit great beauty of scenery.



PORT OF SMYRNA.

Foremost amongst the cities of Asia Minor is *Smyrna*, called Izmir by the Turks, which is the most flourishing city of Asia Minor, and which stands at the head of a fine gulf upon the western coast. It is an important seat of trade, the emporium of the Greek commerce of the Levant, and has a population estimated at about a hundred and thirty thousand souls. The streets—like those of all Turkish towns—are narrow and dirty, and the houses mean and gloomy in external aspect, excepting those situated in the European quarter of the town.

The commerce is chiefly in the hands of the Franks, among whom are English, French, Dutch, and Italian merchants; and Smyrna is the chief seat and home of the modern Greek race in this portion of Asia. Of Turks, properly so called, there are comparatively few.

"Infidel Smyrna" (or *Giaour Izmir*, as the Mussulmans call it) is the main point of commercial contact between Europe and Asia. You are there surrounded by the people and the confused customs of many and various nations—you see the fussy European adopting the East, and calming his restlessness with the long Turkish "pipe of tranquility"—you see Jews offering services and receiving blows—on one side you have a fellow whose dress and beard would give you a good idea of the true Oriental, if it were not for the eager expression of countenance with which he is swallowing an article in a French newspaper; and there, just by, is a genuine Osmanlee, smoking away with all the majesty of a Sultan; but before you have time to admire sufficiently his tranquil dignity, and his soft Asiatic repose, the poor old fellow is ruthlessly run down by an English midshipman, who has set sail on a Smyrna hack. Such are the incongruities of the "infidel city" at ordinary times.

Viewed from a lofty hill in the vicinity, where mountains project forward in the sea, and the rocks present several bold and picturesque forms, a fine view of Smyrna is obtained. The lower part of the city only is visible, the rest being concealed by the shoulder of the hill, which is paved with Jewish and Armenian graves. The venerable castle of the old Greek empire, and the Turkish cemetery, with its invariable accompaniment of dark cypresses, are full in view, while across the harbor are the towering mountains which extend across the country in the direction of Magnesia. Near by is an extensive plain covered with olive trees, and the open spaces are covered with large flocks of goats, which furnishes all the milk to the city. At the foot of the hills which forms the northern extremity of the Tmolus, we reached the hammam, or hot-bath, which is the great

natural curiosity of this vicinity, and the probable origin of the Turkish baths. These springs rise in the bed of a mountain stream, and their localities are indicated by the vapour which hangs over the surface. Their temperature varies from  $100^{\circ}$  to  $130^{\circ}$  of Fahrenheit; and we were surprised to see the fishes swimming about with perfect unconcern, and moluscous animals (*Melanopoides*), in water so hot that we could hardly keep our hands in it a few seconds at a time. Upon reaching our hands to the bottom, where the fishes had been disporting so freely, we discovered that the water there was scarcely above the ordinary temperature, owing to its admixture with the cool current of the mountain-stream.

The jet of hot water issues from the side, or near the bottom of the little excavation, and immediately rises to the surface, in consequence of its elevated temperature; the cool water of the stream falls to the bottom, from its superior gravity: and hence, as we were enabled to prove by direct experiment, there were successive layers, or streams of water of various degrees of temperature. In this way we may undoubtedly explain many otherwise marvellous accounts of travellers, who describe animals inhabiting a medium in which, according to the laws regulating organic life, it would be utterly impossible for them to exist.

But even with this explanation, it must require considerable experience, and no small degree of adroitness, on the part of the fishes, to keep themselves out of hot water; for the least inadvertence would inevitably expose them to the hazard of being parboiled.

This entire region has been from the remotest period the seat of earthquakes, and these hot-springs indicate traces of the sources of old volcanoes. The waters are slightly impregnated with sulphur; and crowds resort here at all seasons to obtain relief from disease. They have been found particularly useful in scrofulous and cutaneous affections, and in chronic rheumatism. To the humanity of some individual the public are indebted for a large substantial stone building, which is erected over the main spring; and we were apprized before we

reached the spot, by the merry shouts and screams within, that a party of women had taken possession. One or two little girls, partly naked ran out to warn us to remove; but, as we had no felonious intentions, we tied our horses under the shed, and commenced our dinner. The women and children came out shortly afterwards, and upon a very slight invitation, partook of our frugal repast. They behaved very well, and took their leave with many thanks for our slight civilities.

A walk through the bazaars of Smyrna show them to be infinitely inferior to those of Constantinople, either in the extent, variety, or magnificence of the articles offered for sale. The fruit-market, however, is a real curiosity, and as such merits a particular description. The great fig season is soon over, but the various operations connected with or dependent upon the fruit-trade, such as coopers, sorters, packers, etc., continue the whole year round. They after the fig season receive and pack raisins, which daily unload from the camels in the market-place. The raisins are trod into barrels by the feet, which information may furnish our tidy house-keepers with a hint to wash them previous to use. These raisins are generally of the small sorts used in pastry; indeed, we do not recollect to have seen any bunch raisins in the market. We noticed enormous quantities of a very dark-coloured raisin, which is chiefly exported to the Black Sea. Among the many varieties, the sultana raisin was pointed out to us, as coming chiefly from the district of Karabournou. This is a very delicate yellowish raisin, without seeds, and in much request for superior articles of confectionery. The names of Smyrna and figs are so intimately connected, that we should be inexcusable were we to pass over this luscious fruit in silence. Smyrna has long been celebrated for its figs, and at the present day they form one of its most valuable exports.

The season for the packing of figs does not last more than three weeks, and of course much expedition is required in preparing them for market. It is not uncommon during this period to witness the daily arrival of

1500 camels, each loaded with 500 or 600 weight of figs, and some of these come from a distance of 70 and even 100 miles from Smyrna. Many of the principal merchants have from 300 to 800 hands employed in preparing and packing them, and for this purpose men, women, and children are indiscriminately employed. Their wages are from two and a half to twelve cents per day, and they are allowed besides to eat as many as they please, but to carry none away. As soon as the fresh figs arrive, they are carefully assorted for the different markets, the best being selected for the English trade. They are then washed in salt-water, rubbed between the hands, and after a final squeeze, which produces a concave and convex surface, they are handed over to the packer. This person arranges them in such a manner that the convex surface of one fig is received into the concave surface of another, and when the box or drum is filled, a few laurel leaves are spread over them.

It was stated to us by an intelligent merchant, that the quantity of figs and raisins annually exported amounted to over 100,000 tons, costing upon an average, about \$60 per ton. The whole of this sum, deducting the expense of transportation, is clear gain, for the fig-tree requires no attention whatever, and flourishes upon a barren soil. The preserved fig, as prepared by house-keepers in Smyrna, is a most delicious fruit, and far superior to the ordinary figs of commerce. The opium of Turkey is the finest in the world. Maddier and Persian berries for dyeing, otto of roses, gum, etc., constitute other articles of export. The unsettled state of many of the countries bordering upon the Mediterranean render it necessary for most of the European nations to keep up a large naval force in these seas. Smyrna is of course a convenient harbor, and almost every day witnesses the arrival and departure of some foreign man-of-war, and the flags of nearly all nations are constantly floating in the bay.

The Greek population of Smyrna, according to the authority quoted above, are an idle race. The numerous fasts and festivals of the Greek church encourages

this indolence. One-third of the number of days in the year are kept holy in honor of the saints. Upon these occasions the men pass their time chiefly at the street doors, and the women at the windows, gazing at what passes below. But who that admires the ever-enduring classic grace of the Ionian Greeks would interfere with the last-named propensity. Who would disturb the saints' days of the beautiful Smyrniotes? Disturb their saints' days! Oh, no! for as you move through the narrow streets of the city at these times of festival, the transom-shaped windows suspended over your head on either side are filled with the beautiful descendants of the old Ionian race; all (even yonder empress throned at the window of that humblest cottage) are attired with seeming magnificence; their classic heads are crowned with scarlet and laden with jewels or coins of gold—the whole wealth of the wearers, their features are touched with a savage pencil, hardening the outline of eyes and eye-brows, and lending an unnatural fire to the stern, grave looks, with which they pierce your brain. Endure their fiery eyes as best you may, and ride on slowly and reverently, for, facing you from the side of the transom that looks longwise through the street, you see the one glorious shape transcendent in its beauty; you see the massive braid of hair as it catches a touch of light on its jetty surface—and the broad, calm, angry brow—the large eyes deeply set, and self-relying as the eyes of a conqueror, with all their rich shadows of thought lying darkly around them,—you see the thin fiery nostril, and the bold line of the chin and throat disclosing all the fierceness, and all the pride, passion, and power that can live along with the rare womanly beauty of those sweetly turned lips. But then there is a terrible stillness in this breathing image; it seems like the stillness of a savage that sits intent and brooding day by day upon some one fearful scheme of vengeance, and yet more like it seems to the stillness of an immortal whose will must be known and obeyed without sign or speech. Bow down!—Bow down and adore the young Persephonie, transcendent Queen of Shades!

Smyrna, however, possesses interest of another kind than that here adverted to. It is a town of great antiquity, and much historic fame. It was one amongst seven cities which laid claim to have been the birth-place of Homer, and was a member of the Ionian confederacy. The Apostle John addresses it in the Revelation as one of the Seven Christian Churches, and it is the only one of the number which has retained its importance down to modern times. Of the other six churches of the Apocalypse, Ephesus now consists only of a few scattered remains beside the village of Aiasalook (near the coast to the southward of Smyrna). Pergamos, (now Bergamo,) on the bank of the Caicus, and Thyatira, (now Ak-hissar, or *White Castle*,) on a branch of the Hermus, are both inconsiderable towns,—Sardis, or Sart, to the eastward of Smyrna, is at present a wretched village,—Philadelphia, further in the interior, is a small and miserable town called Allah-shehr,—and Laodicea, now Eski-hissar, (*i. e.* Old Castle,) is entirely in ruins, and without inhabitants.

The ruins of *Ephesus*—insignificant as they are compared with the greatness of the city whose site they mark—possess a surpassing degree of interest. Here was, in ancient times, that famous temple erected to the goddess Diana, and accounted one of the wonders of the world. Of this magnificent structure we have an elaborate description in ancient writers. It was 420 feet long by 220 broad. Of the columns, which were 60 feet in height, one hundred and twenty were the donations of as many kings. Even this site is now sought with difficulty, for the unhealthiness of the plain of Aiasalook (from malaria) makes it an unsafe residence during six months of the year. Part of the ground on which Ephesus formerly stood is now under the plough. Fragments of ruined buildings are scattered about; after dark the mournful cry of the jackal is heard upon the spot, while the night-hawk and owl flit amongst the ruins of departed greatness. The remains of the theatre are still of vast extent, and must have been capable of accommodating at least 30,000 persons.

The ruins of *Sardis*, once the proud and opulent capital of Lydia, and known as "the lady of kingdoms," present an equal scene of desolation. The wretched village of Sart, which occupies a portion of the ancient site, is to the eastward of Smyrna, a few miles distant from the southern bank of the Gediz-chai, or ancient Hermus. The little rivulet which anciently bore the name of Pactolus runs beside the ruins, but no longer—as in former days—flows over golden sands. It rises in the mountain-range of Kisilja-Musa-Tagh, (as the Turks call it,) the ancient Tmolus, to the southward, and joins the Hermus. After snow or rain, it is a rapid torrent, but becomes reduced in summer to a mere thread of water. The ruins of Sardis are, with one exception, more entirely gone to decay than those of most ancient cities which we visited. No Christians reside on the spot, two Greeks only work in a mill there, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the Virgin, the theatre, and the building styled the palace of Cræsus; but the most striking object at Sardis is the temple of Cybele. We were filled with wonder and awe at beholding the two stupendous columns of this edifice, which are still remaining; they are silent but impressive witnesses of the power and splendor of antiquity. This edifice is said to have been built while Solomon's Temple was yet standing. Even of the two remaining columns here adverted to, one has since been overthrown by the Turks to be burnt for lime.

Everywhere in Western Asia it is the same—the traveller gazes on the ruins of departed greatness, which the modern inhabitants of half-populated towns and miserable villages regard either with superstitious wonder, or treat with ignorant contempt, using the architectural marvels of a former day as quarries whence to replace their own ill-built and crumbling edifices. Ephesus, Sardis, Miletus, Laodicea, Xanthus—where are they now? All in ruin and decay!

The fortress of *Boodroom*, upon the south-western coast of the peninsula, stands on the N. side of the fine

inlet called the Gulf of Kos, in a commanding situation. It occupies the site of the ancient Halicarnassus, the birth-place of Herodotus. Cape Krio, the S. W. point of Asia Minor, is the extremity of a narrow neck of land, which forms the southern boundary of the gulf, and exhibits the remains of the ancient city of Cnidus.

The small town of *Marmaras*, further to the eastward, stands on the shore of one of the most magnificent harbors in the world. The entrance to it is between high promontories on either hand, and is so narrow as to exhibit, at a short distance off, no appearance of any inlet. When, however, the projecting point which conceals the bay is passed, a vast basin of water, presenting an expanse of about twenty miles, with high and wooded shores, bursts suddenly upon the view. The town, which is small and of little importance, occupies the site of the ancient Physcus.

One of the most considerable towns in Asia Minor, in the present day, is *Brusa*, near the northern coast of the peninsula—about twelve miles distant from the shores of the Sea of Marmora. It stands immediately at the foot—partly, indeed, upon the lower slopes—of the high mountain of Kheshish Dag, the Bithynian Olympus. Brusa, the ancient *Prusa*, was in former times the capital of the Bithynian monarchy. It occupies the lowest slopes of Mount Olympus, chiefly on the western side of a river and valley, which descend northward into the plain: the castle and part of the city, with some of the ancient walls, (appertaining to the time of the Lower Empire,) stand on elevated ground at the foot of the mountain; and beneath is the principal street with the chief part of the town, running east and west. Towards the former extremity there are six bridges crossing the valley; and some of these have on them rows of houses, forming the continuation of the principal streets, which are now paved and clean. The houses of Brusa are better and more substantial than they are in other parts of Asiatic Turkey, and the kiosks, gardens, baths, and other public buildings bordering the rich plain, constitute part of a luxuriant and

pleasing landscape. The caravanserais are superb ; and the bazaars, especially those for shoes and leather, are scarcely inferior to those of Constantinople.

The Bithynian capital has this one distinctive feature ; that it seems to be a city of mosques, having, great and small, 365 of these buildings, though there are scarcely 70,000 inhabitants ; but these fine structures being more than sufficient for the inhabitants, many of them are merely well-kept ruins ; of the others, the most striking are Yeshil Jami, Emil Jami, and Oli Jami, or the magnificent. The last is a massive building, with four graceful minarets, and the usual enclosure, with fountains, etc, about it. Its splendid dome is tastily covered with mosaic porcelain of different colors ; and sixteen small cupolas covered the rest of its spacious roof, which rests upon pointed arabesque arches, supported by slender columns in the same style. Between these, at from ten to fourteen feet from the floor, which is carpeted or matted, according to the season, thousands of variously colored lamps are suspended in festoons ; the walls are white, bordered with green, and covered with sentences from the Koran. A reading-desk and a pulpit, having on each side a colossal wax-candle, constitute all the furniture of the interior.

Around Brusa there are some remarkably prolific warm springs ; and different spots in its neighborhood mark the final resting-places of Osman the First, with five of his conquering successors. The chief wealth of the inhabitants is derived from spinning and preparing silk, which is extensively cultivated in the fine plain beyond the city.

Brusa, however, suffered severely from an earthquake in February, 1855. The shocks lasted during a period of four days, involving, it is said, mosques, houses, and bazaars in one common ruin. Nearly eighty mosques were injured, many of them completely destroyed, and a great number of the inhabitants perished. Large masses of rock were detached from the neighboring heights of Olympus, and came crashing down into the outskirts of the city.

In the neighborhood of Brusa, to the eastward, are the poor remains of two seats of fallen greatness,—*Isnik*, which represents the ancient Nidæa, famous for its ecclesiastical councils held during the period of the Lower Empire—and *Izmid*, the former Nicomedia, the residence of the Bithynian kings, and, during a time of short-lived splendor under Diocletian, exalted into the capital of the Roman empire. Isnik is forty miles distant from Brusa, in the direction of E. by N., and on the shores of a considerable lake. Izmid is upwards of sixty miles N. E. of the same point, at the head of a long and narrow gulf of the Sea of Marmora. No trace of its former magnificence now remain.

The river Sangarius (or Sakaria, as the Turks call it), which flows only a few miles to the eastward of Isnik, is one of the most considerable among the rivers of the Lesser Asia. It rises in the most central region of the peninsula, and enters the Euxine after a circuitous course of about four hundred miles.

We do not stay to enquire into disputed questions connected with the topography of the Troad, as the north-western corner of Asia Minor—from the wooded heights of Ida down to the shores of the Dardanelles—is termed. The antiquarian identifies with difficulty the site of that famous city which was the object of so prolonged a contest between the Trojan and Greek warriors, and of the neighboring localities commemorated in the glowing verses of Homer. This difficulty—of natural occurrence in the long lapse of ages—has been increased by natural causes. There is no other plain in Asia Minor so much subjected to the influence of water as the plain of Troy is in the rainy season. The Mendere (as the principal river of the Trojan plain—the supposed Simois of antiquity—is called) begins to rise as soon as the rains commence in the upper regions of Mount Ida. At its entrance into the lower plain it receives a considerable accession from the Kimar, which, rising far up in the mountains, is also affected by the early rains. The subterranean veins and channels of the mountain which feed the springs of the plain will

also be gorged with water, and even early in the winter the numerous adjacent water-courses—at other times dry—become large and continuous streams, frequently overflowing their banks and laying the adjoining plain under water. As the winter advances, the clouds fall down upon the lower Ida, and ultimately discharge themselves over the whole plain. With the exception of what is carried off by the artificial channel of the Bunarbashi-Su, (to the west of the Mendere, and the probable Scamander of Homeric fame), the whole of the water of this side of Mount Ida is drained into the plain of Troy. The rains of winter are generally accompanied by strong winds from the south-west, which obstruct the current of the Hellespont, and raise the sea-water above its ordinary level at the mouths of the Mendere and the other streams, thus impeding the current of the rivers and increasing the inundation in the lower part of the plain. The inundation is permanent in winter.

This annual alternation from excess of dryness to excess of moisture is not the only cause of change in its superficial conformation to which the plain of Troy is subjected. The cold is almost as extreme in winter as the heat in summer. The mountains are covered with snow, and the waters of the plain with ice strong enough to bear men, and even horses, where there is no current to prevent it from getting thick. In short, there is no district in Greece or Asia where the war of the elements is carried on so powerfully and under such a variety of forms as in the plain of Troy.

Upon the western coast of the Troad (a few miles south of the entrance of the Dardanelles) is one locality which has attracted some notice within a recent period—Besika Bay, which was the station of the combined English and French fleets during the idly passed summer of 1853, immediately prior to the breaking out of the Anglo-French and Russian war. Upon the same coast, but further southward, is the port of *Eski-Stamboul*—or Alexandretta, as it is sometimes termed by the Franks—the ancient Alexandria Troas, which commands some portion of the trade of the Levant.

*Kutaya* (the ancient Cotyæum) is one of the most considerable among the towns in the interior of Asia Minor, and has a population estimated at 50,000. It lies on the direct line of high-road between Constantinople and Aleppo. Kutaya ranks, indeed, as the capital of Anatolia, or Anadoli, as all the western portion of the peninsula is called, and is the seat of a pashalic. It possesses no ancient remains of any importance. *Afiöom Kara-hissar*, (that is, Opium Black Castle, from the large quantity of opium grown in its neighborhood), some distance to the south-eastward, is also a considerable town. Upon the line of route which extends thence in a south-westerly direction, towards Aleppo, is *Koniyeh*, a large but decaying town, situated in a rich and well-watered plain, and containing about 30,000 inhabitants. Koniyeh represents the ancient Iconium, interesting to the Christian student in connection with the history of the Apostle Paul. It was the chief city of Lycaonia during the Roman period, and became of great importance in the middle ages. When Nice was taken by the Crusaders in 1099, the Seljukian sultans of Asia Minor made Koniyeh their place of residence. Frederick Barbarossa took it by assault in 1189, and expelled the Seljukian monarchs, who, however, recovered their capital after his death, and reigned there in splendor until the irruption of Genjiz Khan and his grandson Hulagu, with their fierce hordes of barbarous Mongul warriors. Under the later government of the Turkish power it long continued a place of importance, and the seat of a pashalic, but has shared the common fate of the cities of Asiatic Turkey within more recent times. The modern city of Kodyieh has an imposing appearance, from the number and size of its mosques, colleges, and other public buildings; but these stately edifices are crumbling into ruins, while the houses of the inhabitants consist of a mixture of small huts, built of sun-dried bricks, and wretched hovels thatched with reeds.

Koniyeh appears the most ruinous and fallen of all amongst the many great towns of the Lesser Asia.

Numerous monuments of Saracenic architecture, however, attest its former importance during the flourishing period of Mohammedan power. We found the great plain which stretches to the eastward of Koniye perfectly dry during the summer, though it is flooded and impassable in winter; during the former season the phenomenon of the *mirage* is frequently observed in crossing the plain.

Another of the great cities in the interior of this famous peninsula is *Angora*, the ancient Ancyra. Angora stands near the source of a small stream which joins the Sangarius upon one or two steep and rocky hills that rise up in the midst of a plain. The citadel, which is on the summit of the southern rock, is defended by a double wall on the west and south sides, composed almost entirely of fragments of marble, inscriptions, bas-reliefs, statues, pedestals, columns, architraves, and similar fragments of former splendor and magnificence, which form a striking contrast with the mud-houses of the present inhabitants. Remains of Byzantine architecture are the most frequent.

The modern town of Angora is divided into eighty-four sections, each having its great mosque or jami. There are from seventeen to eighteen khans, and only three Hamams (or baths). There was formerly a handsome market for fine goods, but it is now in ruins. The population of Angora is as we learned from the Hadi or chief justice, about 54,000 of whom 5,000 are Christians, But it may be doubted whether the Turks themselves keep any correct account.

The length and softness of Angora goats' hair are evidently to be attributed to an extreme climate. Cold winters—in the latter part of December we found the snow upwards of a foot in depth, and the minimum temperature as low as 3 deg. Fahrenheit—have everywhere the effect of lengthening the hair or fleece of animals, or of supplying them, as in the uplands of Thibet, with an under down; while the hot summers give to the hair its silky lustre and softness. It is remarkable that not only the cats, but also the shepherds' dogs, of the Angora

breed, have long and fine hair. That well-known breed of cats has lately diminished, their fleeces having been used to adulterate furs. The circumscribed limits generally assigned to this breed of goats appear to be correct; they are not met with to the east of the Kizil Irmak. The quantity of wool annually exported amounts to 1,250,000 lbs., but of this only about 500,000 lbs. are of the more valuable fleece.

The other articles of commerce are yellow berries (the fruit of the *rhamnus catharticus*), which are much cultivated. The amount of produce is stated at 25,000 lbs. The roots of madder (*rubia tinctoria*) for red dyes, mastic, tragacanth, and other gums, also form articles of commerce, as well as wax and honey. But the chief trade is in wool, merino twist, and goats' hides. The demand for British goods and manufactures is universally admitted to be very considerable.

*Kastamuni*, a town situated about 110 miles to the north-east of Angora, has a population of 48,000. Its streets are narrow and dirty, and the houses generally ill-built, though with some superior edifices. The chief trade of the place is in wool. Some cotton-printing is also carried on, with tanning and works in copper. The wool produced in its neighborhood is said to be nearly as good as that of Angora.

*Zafaran Boli*, a considerable town to the westward of Kastamuni, on the road between that place and Erekli, has been seldom visited by Europeans, and, prior to 1838, was almost unknown. Its population may be estimated at 15,000, without the suburbs, and it possesses a market, four handsome mosques, besides several smaller ones, with extensive baths, khans, etc. The chief trade of the place is in saffron, which is largely cultivated in the neighborhood, and from which the initial portion of its name is derived.

*Erekli*, the ancient Heraclea Pontica, is a poor place on the coast of the Black Sea. Its importance has recently become increased by the discovery, a few miles to the eastward, of good coal, from which the English steam-armament engaged in the Euxine during recent years

has in part derived its supply of that necessary material.

*Amasserah*, the ancient Amastris, also on the coast, is a small port situated further to the eastward. *Sinope*, further distant in the same direction, with about 4000 inhabitants, possesses both ancient and modern fame—the latter derived from the attack made on it by the Russian fleet (issuing from the formidable Sevastopol, upon the Crimean coast, to which it lies nearly opposite,) in the autumn of 1853, when the Turkish vessels lying in its harbor were destroyed, and the greater part of the town laid in ruins. Sinope is of very early origin. It was an ancient Milesian colony, and afterwards became one of the chief places in the kingdom of Pontus.

*Sivas*, a considerable town in the valley of the Kizil-Irmak, not far below the sources of that river, is the capital of the more eastern portion of the interior of Asia Minor, and the seat of a pashalic, which bears the name of Roum, or Sivas. It stands in a fertile plain from sixteen to twenty miles in length, and from four to six in breadth. The town covers a large area, within which are numerous ruins, but the houses, upon the whole, are well built and intermingled with gardens, which, with the numerous minarets, give the place a cheerful aspect. The bazaars are well stocked, many of them with articles of foreign manufacture.

Sivas is estimated to contain about six thousand families, from ten to eleven hundred of whom are Armenian—the rest Mahomedan. Considerable transit-trade passes through the town—various Asiatic produce being sent thence, on its way to Constantinople, for shipment at the port of Samsoon, on the Black Sea. The Kizil-Irmak, near Sivas, is already a considerable stream, and within a distance of five or six miles has two broad stone bridges over it. Timber, for building and fuel, is brought down by it from the forests that clothe the mountains in which it rises. The climate, though severe from its elevation—for Sivas lies upon a high upland plain—is remarkably healthy. Sivas occupies the site of the ancient Sebaste.

*Tokat*, to the north-west of Sivas, is enclosed by hills on three sides, the only opening being in the north-eastward, in which direction it is watered by a little stream—the Tokat-su—which afterwards joins the Yeshil-Irmak, or ancient Isis. Tokat contains about 6730 families, of which 5000 are Mahommedan, 1500 Armenian, 150 Greek, 50 Jewish, and 30 Roman Catholic. The houses are all tiled: a few are well-built and handsome; some are constructed of unburnt bricks, but the greater part are mere wooden sheds, and give a character of meanness to the town. The streets are filthy, narrow, and gloomy. Tokat has lost much of the commercial importance which it once possessed. There are a cotton-printing and a dyeing establishment, and copper from the mines of Arghana is refined there, prior to being sent down to Samsoon for shipment. Yellow berries are cultivated extensively in this neighborhood, as well as in many other parts of Asia Minor.

At a distance of between thirty and forty miles from Tokat, in a westerly direction, the traveller reaches the town of Zilleh, containing about 2000 families of permanent residence, but greatly increased in population on occasion of its annual fair, which takes place in November. This fair is frequented by forty or fifty thousand people, brought together from all the commercial cities of Asia Minor and Syria, and a great deal of business—chiefly by barter—is transacted there. The merchant of Aleppo exchanges his cloths for the silk of Amasia, for indigo, or for the cotton-twist and calicoes of England—the linen-printer from Tokat, his stamped handkerchiefs for the muslins and coloring materials required in his manufacture.

*Samsoon*, to the northward, on the coast of the Euxine, is the port of Sivas. It is only a small place, but commands considerable transport-trade, and its bazaars are well supplied with merchandise. Samsoon represents the ancient Amisus, an early and flourishing Greek settlement, and the considerable ruins of which are in the immediate neighborhood of the modern town. Samsoon is stated to have been, in 1838, within the limits

of the pashalic of Trebizond, and was governed by the brother of the ruler of that province. It appears, however, to belong more frequently to the pashalic of Sivas. But the limits of these Turkish governments are at all times fluctuating and uncertain, and vary rather in accordance with the power of the respective governor than with any more precise rule.

*Trebizond*, situated on the southern shore of the Black Sea, has been a place of importance almost since its first foundation by the Greeks, in ages beyond the reach of authentic records. It was at this city that Xenophon reached the sea on his celebrated retreat with 10,000 Greeks, after the defeat and death of Cyrus the Younger at the battle of Cunaxa, in Mesopotamia. It is impossible, from Xenophon's account of the retreat, to trace the precise line of route throughout, but unless the face of the country be entirely changed, the pass by which he crossed the mountains in order to reach Trebizond must be the same now in use, since no other is practicable in winter, and it was during that season the passage was effected by the Greeks.

At the period that the Romans exercised dominion over Asia Minor, their trade with India is supposed to have passed through Trebizond; and in later times the Genoese brought the produce of Hindostan from Ispahan to Trebizond, and from thence conveyed them, through Caffa, in the Crimea, and afterwards through Constantinople, to Europe.

The sovereigns of Armenia permitted the Genoese to establish a line of fortified stations through their kingdom to the frontier of Persia. Trebizond was the first, and Bayazid the last, of these stations. They were between twenty-five and forty miles apart, and were always in commanding and defensible positions, surrounded by solid and extensive walls, within which were quarters for the guards and shelter for the horses and merchandise of the caravans. In their progress from station to station, in order to secure their safety, the caravans were furnished with escorts, more or less numerous,

according to the state of the country. Baiburt and Erzeroom were two of their strongholds; and the solidity and extent of the fortifications there, and at other places, show the importance the Genoese attached to their trade; the profits of which must have been very large, to have sufficed not only to meet such immense expenses, but also to have enriched the republic.

After the expulsion of the Genoese from Caffa, about the middle of the fifteenth century, and the extinction of the independent principality of Trebizond on the capture of the city by Mahomet II., which occurred nearly at the same time, the commercial relations between Trebizond and Europe ceased entirely, and the Euxine became closed to the navigation of Christendom.

There are no remains in the city, nor in the neighborhood, of buildings of a more remote age than the Christian era. The number of churches is great; for, independent of nearly twenty churches and chapels still retained for the service of the Greek church, almost all the mosques have been Christian churches. The handsomest is that of Saint Sophia, which is situated a mile to the west of the city; it is still in a good state of preservation externally, and, although it has been converted into a mosque, it is seldom used by the Mohammedans.

The town is built on the slope of a hill facing the sea; part is surrounded by a castellated and lofty wall, and is in the shape of a parallelogram. On either side of the walled portion of the city is a deep ravine filled with trees and gardens, and both ravines are traversed by long bridges. Overlooking the city is a citadel, which is rather dilapidated and neglected; it is commanded by neighboring heights. The gates of the city are closed at sunset, and the walls in sufficient preservation to serve as a defence against an attack by troops unprovided with artillery.

There is no port for ships; a small open bay at the eastern extremity of the town is used as an anchorage during the summer. After the autumnal equinox, the Turkish and European vessels resort to Platana, an open roadstead about seven miles to the west of Trebizond.

The houses of Trebizond contain for the most part a ground floor alone ; and all having a yard or garden with a few fruit trees, scarcely a house is visible from the sea, and the town has the appearance of a forest when the trees are in leaf.

The city contains between 25,000 and 30,000 inhabitants. The Greeks may be estimated at 3,600 to 4,000, the Armenians at 1,600 to 2,000, and the Mohammedans at 20,000 to 24,000. The walled part of the city is inhabited solely by the latter ; and that portion without the walls contain the Christian population, some Mohammedan families, as well as the bazaars and khans, The natives of all sects, whether Christian or Mohammedan are unfriendly to Europeans, and are an ignorant race.

From the period of the expulsion of the Genoese and the capture of Trebizond by the Turks, its commerce dwindled into insignificance : previous to 1830, it consisted in the export of a few products of the country to Constantinople ; in the import of iron from Taganrog, a Russian port in the Sea of Azov ; and in a traffic with Abassia carried on in small craft, which transported salt, sulphur, lead, and considerable quantities of the manufactures of Turkey, receiving in exchange from the uncivilized tribes of the Caucasus their various raw productions, as well as a great number of male and female slaves.

The country immediately around Trebizond has few productions that form objects of commercial exchange with Europeans. Tobacco, bees'-wax, hazel-nuts, honey, butter and kidney beans, are exported thence to Constantinople. The neighboring mountains abound in rich veins of copper and lead ores, but the system of working mines in practice prevents the development of this rich source of national wealth. The present importance of Trebizond is derived almost solely from its being the most convenient point of debarkation for merchandise destined for Armenia and Persia.

The picturesque beauty of the east in the neighborhood of Trebizond is particularly striking. The moun-

tains rise immediately from the sea from 400 to 500 feet, clothed with dense forests, composed principally of chesnut, beech, walnut, aldar, poplar, willow, and occasionally small oak, elm, ash, maple and box, the higher parts being covered with fir. No ship building is carried on in this part of the coast, and there is no exportation of timber (a general prohibition existing against it in Turkey,) so that the forests supply only charcoal firewood and timber for the construction of houses, and of boats used in the coasting trade and fisheries.

The country is so wooded and mountainous that it does not produce grain sufficient for the consumption of the population, yet not a spot capable of cultivation appears to be left untilled. Corn-fields are to be seen hanging on the precipitous sides of mountains at which no plough could arrive. The ground is prepared by manual labor, a two-pronged fork of construction peculiar to the country, being used for this purpose. Indian corn is the grain usually grown, and it is seldom that any other is used for bread by the people; what the country does not supply is procured from Gurriel and Mingrella.

The people are a hardy, laborious, and bold race, they are skilled in the use of a short rifle, which every man carries slung at his back, whenever and on whatever occasion he moves, and they enjoy a high reputation as soldiers. A demand is always made on this country by the Porte to supply a certain number of men for the arsenal at Constantinople.

But we must return to the interior, in order to notice the city of Kaisariyeh, and the high mountain of Arjish, at the foot of which it is situated. Kaisariyeh is in the pashaltic of Karamania, which embraces a large portion of the interior in the eastern half of Asia Minor, as well as part of the southern coast. It lies a few miles to the south of the course of the Kizil-Irmak, and is about 120 miles distant from Sivas, in the direction of S. W.

*Kaisariyeh* is a town of great antiquity. Under the name of Mazaca, it was the capital of Cappadocia, at the time that the Greeks knew it only from the reports of

casual travellers. In the time of the early Roman emperors it took the name of Cæsarea, but still preserved its original name as a terminal. Its modern appellation is merely a Turkish corruption of the ancient name.

Cæsarea Mazca appears once to have been a large and populous city, and is supposed to have contained as many as four hundred thousand inhabitants. After the captivity of the unfortunate Valerian, its Roman governor Demosthenes resisted for a time the progress of the Persian arms—not so much by the commission of the emperor, as in the voluntary defence of his country. The triumphant progress of Sapor was for a time arrested, but at last Cæsarea was betrayed by the perfidy of a physician, and its heroic governor escaped only by cutting his way through the Persians, who vainly attempted to take him alive. Thousands of the inhabitants of Cæsarea were, however, involved in a general massacre.

The modern city of Kaisariyeh is walled; some of the houses are well built, but the streets are narrow and dirty, and the place has, upon the whole, a ruinous and neglected appearance. The population is 30,000—of which 5000 may be Turkish, 2500 Armenian, and 500 Greek.

The high mountain called Arjish Tagh—the ancient Argæus—rises from the plain immediately to the southward of Kaisariyeh, and attains an elevation which greatly surpasses that of any other summit in Asia Minor. We ascended this mountain, starting from the village of Everek, at its south-eastern base. It rises up almost to a single peak from a broad and extended base, consisting entirely of volcanic rocks and scoriaceous cinders of different kinds. Its sloping sides are studded all round with numerous cones and craters, the effects of volcanic action at different periods.

Near the foot of the mountain is a little cultivation, but a few solitary wild pear trees or stunted oak coppice are the only trees upon it. Its appearance is therefore peculiarly barren and rugged, which, added to the black and cindery nature of its rocks, give it a wild and inhospitable look. There is considerable danger in ascending

the steep part of the cone after the sun has thawed the surface of the sloping sides, when large masses of rock are detached, and roll down the ravines or over the snow. Two hours' more very steep walking and climbing brought us to the summit. This consists of a narrow ridge, the highest point of junction of two large and contiguous craters, both of which are broken down on the north side. The snow in them is very deep and unbroken, and descends much lower than on the southern flank, forming extensive glaciers, resembling those of Switzerland; but such is the porous nature of the rocks and soil that, however fast the snow melts, no streams of water flow down the sides of the mountain, but are all instantly absorbed. The height of the mountain is 13,242 feet.

Descending from the mountain we found, near the edge of the plain, the ruins of a town, which, at some period of the Byzantine empire, must have been of considerable importance, to judge from the remains of several old Greek churches, columns, and tombs, which appear on the hill-side near the modern village of Gerameh. Returning from these ruins to Everek-keui, we had a narrow escape from a large band of well-mounted Koords, returning from a predatory excursion, whom we saw descending the mountain-side at full gallop, and driving before them across the plain large herds of beasts and cattle which they had just been plundering.

The south-eastern coast of Asia Minor forms the pashalic of Adana, which coincides with the ancient Cilicia. The high mountain-chain of Bulghar Tagh—part of the Taurus—divides the plateaus of the interior from the lower region that stretches along the coast. This range is penetrated by the famous pass of the Golek Boghaz, where two streams flow through a somewhat narrow pass, and this point has been made the seat of the Turkish outworks to protect the Golek Boghaz. The peninsula between the two rivers commands the center of the valley, and is occupied by a battery, which

at the time of our visit consisted of four guns and two mortars. The valley below the junction of the two streams is crossed by a palisade which stretches up the hill, upon the declivities of which, to the left, are two small batteries at different heights, and on the right side similar entrenchments exist, one at the foot of the hill, the other on the declivities. This spot is called Chiftlik-khan. It is now defended by a few gunners and Arnauts, whose chief business appears to be to stop the deserters who continually pass through the defile. About three miles further up, a mine of argentiferous galena is worked upon a small scale. The valley is generally narrow, but contains numerous vineyards and many plantations of walnuts and cherries; the latter, which are of three different kinds, are much sought for both at Koniye and Adana. There were many picturesque points of view in this wooded and rocky valley, above which the central chain of Taurus towers along its whole length almost perpendicularly to a height of upwards of a thousand feet above the spectator.

The system adopted in their construction is that which we have always heard military men mention as now most approved of; that is to say, the rampart does not rise much above the soil, the greater part being sunk, and the ditches here have been dug in solid rock, which would render the cutting approaches a difficult and tedious undertaking. All the batteries command the same front, and are so placed as to intersect one another and not leave a sheltered spot, so that each battery must be silenced or taken in detail before the pass could be said to be gained. On the heights above to the east there are also additional and extensive lines, beyond which, up to the summit of the mountain, there are towers of observation, and at the western extremity there is also a stone fort with barracks.

We had sharp frosts both the nights that we spent here, the elevation being about 4,000 feet, and we congratulated ourselves that no snow had yet fallen.

Immediately beyond this is the most formidable part of the Golek Boghaz, where an ancient but illegible

inscription has fallen, with the rock upon which it was cut, with its face downwards into the stream, and traces of ancient chisel-work attest the labor and trouble spent by former conquerors in opening a way through a narrow gorge, amidst lofty limestone precipices, which one would think a handful of men could convert into another Thermopylæ.

Below the pass, vegetation becomes very luxuriant, and many changes in its character afford abundant evidence of a change in climate on the Cicilian side of Taurus. The forests consist almost exclusively of pines of fine growth, but not so large as in the Ilik Tagh. Plane-trees grow by the water's edge, while the bottom of the valley is filled with a dense covering of evergreen, oak, bay, laurel, quince, wild fig, wild vine, and cedar. The pink cyclamen and blue crocuses are in flower, but the myrtle and arbor Judæ do not appear till a little lower down, where the wild olive and jujube become common, and the banks of rivulets are clothed with the bright red oleander.

We may be allowed to remark, independently of its interesting geographical features previously noticed, that it would also be impossible for any traveller to ride through the whole length of this pass without being much struck with its varied beauties. The Golek Boghâz contains by far the most numerous and varied points of bold and massive mountain-scenery of any of the passes. The superior height of the mountains, and the gigantic scale of the scenery of the Alps, does not allow of their being fairly compared with the chain of Taurus, in every respect inferior to them in height, but it will be more difficult to decide upon their peculiar claims to distinction. In this range mountain succeeds to mountain to the right and left, and vast semicircular precipices support broken glaciers piled one upon another in such profuse confusion and inimitable grandeur, that it is impossible to tear oneself from a scene which, wherever one turns, presents a new wonder. In its more rocky, craggy scenery, the Golek is, as far as we have seen, quite unrivalled ; such a succes-

sion of fallen masses, rocky projections, and steep cliffs, will not admit of description; nor would they be represented by the Taurus ten times magnified. We need not mention the vegetation, or the habitations of men, as adding to the peculiarities of these scenes; but one thing is deserving of notice—the condor of the Alps is rarely seen by the traveller, except at heights at which its size and strength can only be conjectured; but the great bare-necked vulture, which represents in Taurus the condor of the Andes and the Alps, and is a larger bird, may be sometimes seen in dozens together, waiting till some surly shepherds' dogs have had their fill of a newly-killed animal, and they are never wanting amidst their favorite crags.

*Adana*, which forms the seat of government for the pashalic to which its name is given, is a small town on the right bank of the Seihoon, surrounded by groves of mulberry, peach, apricot, fig, and olive trees, and vineyards, and with about 10,000 inhabitants. *Tarsus*, which lies twenty-four miles distant, to the W. by S., surpasses Adana in historic fame, and is dear to the memory of the Christian student as the birth-place of the Apostle Paul. It lies near the banks of a small river called the Tarsus-chai—the ancient Cyndus, famous for the coldness of its water, in which Alexander the Great is said to have nearly lost his life from bathing, and which actually occasioned the death of a later monarch, Frederick Barbarossa. Yet the water of the Cyndus is not colder than that of the other rivers which bring down the melted snows of Taurus. The modern town of Tarsus has not more than 7,000 inhabitants.

The plain of Cilicia is watered by three rivers—the Cyndus, or river of Tarsus, the Seihoon, (or ancient Sarus,) and the Jaihan, or Pyramus of antiquity. The two latter possess considerable length of course, and derive their waters from the high table-lands of the eastern interior, passing through deep and abrupt gorges in their descent from the mountains to the coast. The Seihoon enters the Mediterranean a short distance to the eastward of the mouth of the Cyndus. The Jaihan,

or Pyramus flows into the Gulf of Scanderoon, as the extreme north-eastern portion of the Mediterranean waters are termed ; the lower course of this river has altered its channel in modern times, the former outlet having been several miles to the westward of its present entrance.

The upper portion of the valley of the Jaihan falls within the pashalic of Marash, which extends eastward to the banks of the Euphrates and the border of Armenia. The town of *Marash* lies a short distance above the right bank of the Jaihan, and contains about 3,500 houses. The wooded heights of the Taurus rise immediately above the town, to the north-eastward, and on one of their lower slopes is the castle, which overlooks an extensive and fertile plain.

The ISLANDS yet remain for mention in order to complete our survey of Asiatic Turkey. By far the largest of these is Cyprus, in the most eastward portion of the Levant.

Cyprus measures 140 miles in length between its most easterly and westerly limits, and has an area of three thousand square miles. Two ranges of mountains stretch respectively along its northern and southern coasts ; a fertile plain lies between them, and occupies the interior of the island. This plain is watered by the stream of the Pedia, or river of Lefkosia, which is a mere winter torrent. The whole island possesses great natural fertility, but has been brought by the misgovernment of centuries into a condition of neglect and comparative desolation, from which, however, it appears to be now gradually emerging. Scarcely more than a twentieth part of its surface is estimated to be under tillage, and the present population is little more than a hundred thousand—nearly two-thirds of whom are Greeks. The Turks, who are the dominant race, do not number more than 30,000.

The isle is beautiful ; from the edge of the rich, flowery fields on which we trod, to the midway sides of the snowy Olympus, the ground could only here and

there show an abrupt crag or a high straggling ridge that upshouldered itself from out of the wilderness of myrtles, and of the thousand bright-leaved shrubs that twined their arms together in lovesome tangles. The air that came to our lips was warm and fragrant as the ambrosial breath of the goddess, infecting us—not, of course, with a faith in the old religion of the isle, but with a sense and apprehension of its mystic power—a power that was still to be obeyed—obeyed by us; for why otherwise did we toil on with sorry horses to “where, for her, the hundred altars glowed with Arabian incense, and breathed with the fragrance of garlands ever fresh?”

The bewitching power attributed at this day to the women of Cyprus is curious in connection with the worship of the sweet goddess who called their isle her own. The Cypriote is not, I think, nearly so beautiful in face as the Ionian queens of Izmir, but she is tall, and slightly formed; there is a high-souled meaning and expression—a seeming consciousness of gentle empire that speaks in the wavy lines of the shoulder, and winds itself like Cytherea’s own cestus around the slender waist; then the richly abounding hair (not enviously gathered together under the head-dress) descends the neck, and passes the waist in sumptuous braids. Of all other women with Grecian blood in their veins the costume is gracefully beautiful, but these, the maidens of Limasol—their robes are more gently, more sweetly imagined, and fall, like Julia’s cashmere, in soft luxurious folds. The common voice of the Levant allows that in face the women of Cyprus are less beautiful than their majestic sisters of Smyrna, and yet, says the Greek, he may trust himself to one and all the bright cities of the Ægean, and may still weigh anchor with a heart entire, but that so surely as he ventures upon the enchanted Isle of Cyprus, so surely will he know the rapture or the bitterness of love. The charm, they say, owes its power to that which the people call the astonishing “politics” of the women, meaning, we fancy, their tact and their winning ways; the word, however, plainly fails to

express one-half of that which the speakers would say. We have smiled to hear the Greek, with all his plenteousness of fancy, and all the wealth of his generous language, yet vainly struggling to describe the ineffable spell which the Parisians dispose of in their own smart way, by a summary "*je ne sçai quoi*" (I do not know what).

Cyprus forms a separate pashalic, of which *Nicosia*, (or *Lefkosia*, as it is also written), in the centre of the island, is the capital. The other cities are *Limasol* and *Larnaka* on the southern, with *Famagousta* on the eastern coast. Near the last-named place are the ruins of *Salamis*, anciently the principal city of the island. *Baffa*, the ancient *Paphos*, is a small place upon the south-western coast, now a poor village, with little in its aspect to reward the enthusiasm of the traveller, whom classic recollections impel (as they did the writer) to visit it. The ruins (the fragments of one or two prostrate pillars) lie upon a promontory, bare and unmystified by the gloom of surrounding groves.

The history of Cyprus embraces a varied—and, were there time to pursue it in detail, an instructive—panorama of action. It seems to have been originally peopled by the Phœnicians, and was after colonized by the Greeks, by whom the splendid and luxurious shrine at *Paphos* was dedicated to the goddess of Love. The island belonged in succession to the monarchs of Persia and Egypt, and afterwards to the Romans and the later Greeks of the Byzantine empire. The Saracens next possessed it, but were compelled to yield it to the arms of Richard Cœur de Lion, who gave it to the princes of the Lusignan family, by whom it was held until the latter end of the sixteenth century. It was taken from them by the Turks in 1570, and has subsequently remained a Turkish possession, excepting during an interval of ten years (1830—40), when it owned the mastery of the then Pasha of Egypt, Mohammed Ali.

The other islands of Turkey in Asia adjoin the western and south-western coasts of Asia Minor, and

are mostly within the limits of the Archipeligo. They embrace Rhodes, Cos, Samos, Chio (or Shio), Mitylene, and numerous others—all famous in olden history and song, but which our limits forbid us to dwell upon in detail. Rhodes, which embraces an area of 460 square miles, is a beautiful and fertile island, enjoying a delightful climate, and attracts the admiring regards of the visitor by its remains of the classic and the mediæval periods alike. Its chief city—of the same name—is a small place at the northern extremity of the island, with 10,000 inhabitants, which is equal to a third of the entire population of the island. Rhodes belonged, as is well known, to the Knights of St. John, after their expulsion from the Holy Land, and those stout warriors long baffled the efforts of Solyman to expel them from their stronghold. At length, however, in 1523, they were forced to yield, and retired to Malta, there to renew their acts of gallant daring in opposition to the threatened domination of the Crescent.

To the southward of Samos is the small island of Patimo—the ancient Patmos—the place of exile of the Apostle John, whose inspired visions there are recorded in the book of Revelation.

The general features in the political condition of Asiatic Turkey are the same as those that distinguish the European portion of the Ottoman Empire, of which we shall speak hereafter.

The construction of the houses in the towns of Asia Minor is almost uniform. The better description have their basement stories of stone, but the upper part is a wooden frame filled in with clay or burnt bricks, generally flat, but occasionally having a tiled sloping roof, below which may be seen latticed openings through the otherwise dead walls. The monotonous appearance of these places is, however, in some degree relieved by the public buildings, as the bazaars, khans, baths, madreshes and numerous mosques. The long galleries of the first, which are either covered with Arabesque arches in brick work, or with simple matting, are allotted in portions to

saddlers, shoemakers, and other traders, and contain the different kinds of merchandise ; and as every transaction, small and great, is carried on in this building, the streets being, as it were deserted, the bazaars may be said to represent the town itself.

The caravanserais take the next place ; and in Asia Minor, as in other parts of the East, they are almost uniform as to plan,—having a single entrance through double gates into the interior quadrangle, about which are spacious vaulted stables and numerous double rooms, each pair consisting of an inner and outer or open apartment. A fountain occupies the centre of the space, and around it, at small distances, the merchandise is neatly placed in heaps : these edifices are admirably adapted for the commercial dealings of the East, being substantially built of stone, and admitting of the property being safely deposited within the enclosure during the halt.

Turkish khans seldom exceed one story, but those of Persia generally have two, and are not only larger but finer specimens of architecture. A strong tower at each angle flanks the exterior, and also defends the approaches to the entrance, which is usually through a fine Saracenic gateway. At all the angles interior staircases lead to the upper story, and also to the top of the building, which is partly covered with small domes, and consists in part of a level terrace ; the latter portion is the usual sleeping-place in warm weather.

The khans of the East are either constructed by government and let at a fixed rent, or are founded by charitable bequests. In either case the expense to the traveller, even at those in the towns, is trifling, whilst at those on the high-roads it is almost nominal ; the khanji or keeper being content with a trifling gratuity in addition to the income which he derives from supplying barley for the animals ; and rice, fowls, milk, charcoal, etc., for persons who desire to purchase them. The distance between these buildings seldom exceeds an ordinary day's journey with loaded animals ; and it is not unusual to find that, in other places, through the

generosity of the Moslems, there have been constructed fountains or cisterns to which, in case of drought, the inhabitants bring supplies, in order that the traveller may have the comfort of finding water without inconvenience or delay.

The object next in estimation among Eastern people is the bath. This also is a square substantial stone building, which is covered with one large and several smaller domes; and, like that of the ancients, it has several apartments, which, in succession, are of higher degrees of temperature, up to that of vapor. Shampooing, cracking the joints, and the rest of the ceremony, being completed, coffee, pipes, and a little sleep terminate an every-day luxury which comes within the means of the poorest individual.

The mosques likewise differ but little from one another. A paved court surrounds each, and from it a spacious flight of steps leads to the entrance of the building: within the court is a fountain, and usually a flock of blue Mecca pigeons. A scarlet curtain being removed, the visitor is at once inside of a spacious square apartment, which is either carpeted or matted according to the season; and, with the exception of a few sentences from the Koran which are inscribed on the walls, the interior is remarkably plain. It is at the same time rather imposing, owing to the effect of the light, which by day is introduced beneath the dome, and at night is reflected by thousands of colored lamps arranged in festoons. To the finest of these buildings there are four minarets, which are carried up separately from the ground, and terminate in a cone; and within each there is a spiral staircase leading to one or two galleries surrounding the turret. A building with two or more minarets is called a *jami'*, whilst that with a single tower of this description, or none at all, is designated a *mesjid*.

The fixed inhabitants of the peninsula are composed of Turks, Armenians, Greeks, and Jews; and the nomadic people consist of Turkomauns, Koords, Yoo-ruks, Xebeques, and some gipsies. The prevailing language is that of the dominant or Turkish race, which

has been here adopted even by the Greeks. The Armenians and Koords, however, have preserved their ancient tongues, and the latter speak a dialect of ancient Persian.

The Mohammedan is the most general religion ; and, being at once the basis of the civil as well as the moral law, it seems to influence every act of life ; but, most happily, it is no longer characterized by that fierce and uncompromising spirit which at one time impelled the followers of the Koran to have recourse to the sword as the means of making converts. Even the desire to increase their numbers by gentle arguments does not now prevail to a great extent among the Moslems, all hope of making proselytes having been abandoned.

Owing to the villages being situated at a distance from the great routes, the traveller frequently passes an extensive tract without seeing more than a few tents dotted here and there over the wide-spreading plains ; and he may at first conclude that the rural population of this peninsula consists only of persons whose occupations are pastoral. Agriculture is not, however, by any means, neglected ; and the supplies in the numerous bazaars prove that the husbandman's labor is rewarded by ample returns, whilst the state of the villages shows that the inhabitants enjoy a considerable degree of comfort, both with respect to food and clothing. The former is plentiful and at the same time sufficiently good, though, as usual in the East, much of it consists of vegetables. Kaimak (a sort of clouted cream), sometimes with the addition of a piece of honeycomb, whipped cream, yoghurt (a preparation of new milk, almost of the consistency of jelly), and other preparations of lebben (milk), rice, burghool (boiled wheat), bread, cheese, eggs, honey, pekmez, and other sweet-meats, hot griddle-cakes, and occasionally animal food, constitute the fare of the villagers, and, it may be added, of the towns-people likewise ; but the latter have a greater abundance of meat, rice, fruits, and coffee.

A heavy dull figure, with long mustaches and a high cylindrical cap of black felt, with a long robe and a shawl of a dark color, distinguish the Armenian citizen

from the peasant. The latter wears a dress of brown freize, with a cap of the same material. The women's faces are partially covered, and their hair, which is carefully braided, is much ornamented with gold coins ; the rest of their attire is of cambric-muslin, and they show more of the person than is customary with the Turkish dames. They live, however, almost as secluded ; and they employ their time in executing fine work, such as embroidered handkerchiefs, napkins, bags, and purses. Agriculture, commerce, and working in silver or other metals, are the employments of the men, who, besides, are bankers, and occasionally occupy places of trust, which are occasionally given them by the Turks in consequence of that passive steadiness of character for which they are so remarkable.

Throughout the Armenian families and communities the patriarchal system of government prevails, and under it there is the most complete harmony. The religion of the Armenians is nearly that of the Greeks, but in many particulars resemble that of the Romanists. The first two denominations of Christians, however, differ from one another on a few fundamental points. The Armenians, for instance, believe that Christ had but one nature, while the Greeks contend that he had two, and that the Holy Ghost is derived from the Father only : the secular clergy belonging to each of these two sects are permitted to marry once before they are ordained. Like the Roman Catholics, both the Armenians and Greeks have the seven sacraments, and believe in transubstantiation ; fasts are also strictly enjoined, not only every Friday, but more particularly at four periods of the year. At such times their food consists of dried or salted fish, olives, and bread ; but during Lent the Armenians are restricted to the last two.

A light and active figure in a short Turkish dress, with a black turban, distinguishes the Greek from the Armenian, although, like the latter, he wears long mustaches and no beard. The Greek women are less secluded within doors, and less covered without, than those of the Armenians. Their attire is also lighter, and at the

same time more ornamented, particularly the hair, to which from their infancy are appended numerous gold and silver coins of all sizes ; they are equally expert in the use of the needle, and, it may be added, they are no less deficient in education. The fishing and coasting trade of the peninsula falls chiefly to the Greeks, who display in it considerable activity, not, however, without the commission of occasional acts of piracy. In the interior the latter people are shopkeepers or agriculturists, and are naturally quick and very intelligent.

A taste for bright and gaudy colors prevails among the Koords of Asia Minor, who wear a flowing, gay-looking, striped turban, with a deep fringe sometimes hanging on one side, but generally down the back. The peasant women wear about the person a simple dress fastened in front by a broad brass clasp over the trousers ; their chief ornaments are small silver coins and beads attached to the hair, whilst those of the rich ladies consist of gold or coral, sparingly used : these last have



EASTERN GARMENTS.

a high-pointed head-dress, no less remarkable than that of the men, and is composed of a great many colored silk handkerchiefs. Household occupations, spinning goats' hair or wool, and making bags, carpets, etc., are the employments of the women. Out of doors their faces are sometimes covered, but this is not the case within. They are passionately fond of dancing and other amusements, which they enjoy in common with the men ; and their fidelity shows that they appreciate the confidence which is reposed in them.

The character of the Koords of Asia Minor is anything but commendable. Among them theft and

robbery, indifference to their ill-understood religion, the absence of truth, and relentless revenge, extensively prevail. These bad qualities seem to be the natural result of their half independence, and of the bloody feuds which are carried on amongst themselves. Yet it cannot be denied that the Koord has some redeeming



EASTERN DANCING-GIRL.

points : he is a good husband and father, a faithful member of the patriarchal community to which he belongs, and is ever ready to show hospitality to strangers. He engages frequently in athletic exercises, and he enjoys in a high degree music, dancing, and similar amusements.

The dress of the Yooruk and other Turkomaun tribes may be said to hold a middle place between that of the Armenians and of the people just mentioned ; the cloaks which they wear are generally white, and of rough, home manufacture. But the most remarkable portion of the dress is the red tarboosh, which is allowed to fall behind over the folds of a white turban. The figure of the Turkomaun is good and athletic, but his countenance is not prepossessing, being broad and flat, with sunken eyes. His arms are a lance, a sabre, and a short gun or pistols. Horse exercise, smoking, and tending their flocks, are the sole occupations of the men.

The women do not cover their faces, nor do they stain the skin. They are brunettes, and are generally ruddy, with expressive countenances ; their figures are good, and their persons are cleanly, without being loaded with ornaments. They have yellow boots, crimson trowsers, and a white upper dress of ample dimensions. Some wear a red tarboosh, falling towards the front instead of behind, as is the case with that of the men, whilst others braid their black hair in tresses beneath a band formed of Venetian sequins or other gold coins ; and it is usual to have a ring through the left cartilage of the nose. Besides culinary occupations, the women are employed in spinning wool and making carpets, bags, and tents.

The Turkomauns came into Asia Minor towards the beginning of the 12th century, and they may be said to belong to a modern period compared with the Koords, who are probably the descendants of one of the earlier stock of nations ; but the Turkomauns have greatly the advantage over the latter people in quietness and simplicity of character. Nominally they are followers of the Koran : but its precepts and tenets have scarcely reached these wanderers, who are at the same time nearly free from the crimes of theft and depredation.

The pride of birth to which the Koords and others attach such importance, is almost unknown among the Turkomaun tribes ; and they differ from Easterns in general in giving portions with their daughters, instead

of receiving a compensation on the occasion of a marriage. Camels, goats, sheep, and oxen constitute their wealth; the last are used as beasts of burden. The simple fare already mentioned satisfies their truly primitive wants.

The sun-burnt and athletic Xebeque may be readily distinguished from all the other inhabitants of the peninsula, by his sinewy bare legs, his showy vest, and towering, half Turkish, half Koordish turban, with pendent silk fringes partly shading a deeply-coloured manly countenance; but more especially by the display of a broad waist-belt, containing his numerous weapons. The latter usually consist of a brace of very long silver-mounted pistols, an ornamented yataghan, a dagger and a knife, all of which are most inconveniently placed in front of his person.

The masters of the country have so much in common with the people above noticed that they may readily be recognized as an offset from the same stock—the Turk being the warrior, as the Turkomaun may be denominated the shepherd branch.

The former has been often pronounced to be ignorant, ferocious, vain, bigoted, and incapable of civilization; as an inferior, cringing and servile; but overbearing, presumptuous, and tyrannical when in power. There is no doubt that many abuses have been current in the administration of Turkish authority. But the contumely with which even the very name of Turk was long received among western nations is perhaps not wholly deserved.

It is possibly in a great measure because their prominent failings are not concealed, that so many of the darkest shades of the human character have thus been given to the descendants of those conquerors whose names belong to the early history of the country. But whilst it is admitted that the people have greatly changed since the formation of the empire, it will probably be found that the Osmanlee deserves a less unfavorable character than that which has generally been given to him.

Frugal in his diet, and almost entirely free from the stimulating effects of wine, or the agitations of European society, the Turk has a well-formed and robust frame, which is preserved in a healthy state by his equable temper, his regular life, and the practice of manly exercises. A quiet eye and a grave, yet expressive countenance, indicate his habitual silence; while in his conduct there are not wanting traits of gentleness and kindness, joined with the most perfect ease of manner in every station of life. On the other hand it must be owned that he is lamentably deficient in education, from which cause, and the love of ease, which induces him to neglect all exertion, the powers of his mind are not developed.

The European is often induced to tax his bodily and mental powers to the utmost in the hope of enjoying a state of repose at a future day: but the Turk is content to loll upon his divan, to pass the time with his guests, his chibook, and his coffee, till the appointed time comes round of visiting the mosque, the bath, or the coffee-house, or of repeating his prayers at home. Games of chance being prohibited by the Koran, chess or draughts take their place; and when surrounded by his friends he may, after briefly despatching a simple meal, be found listening with deep interest to Eastern tales and proverbs, or else enjoying the amusement of public dancers; and occasionally also he indulges in the forbidden pleasure of wine or opium.

Up to the close of the last century, fanaticism and intolerance characterized the Turk, and caused him to exercise the utmost harshness of conduct towards the rayah, who was often compelled by blows to obey the commands of his haughty master. The condition of rayah has, however, of late been greatly mitigated; and the firmaun of Sultan Mahmoud has done something to secure equal privileges to all classes of his people.

The callings of the mechanic or artisan, with the visits to the bazaar, a coffee house, or a khan, are the principal employments of the men in towns: those of the country, like the ancient Greeks, are at intervals

engaged in spinning cotton. Agriculture is not held to be beneath their dignity ; the fields in consequence are well tilled, and the crops well cleaned ; but cultivation is still carried on to a very limited extent.

A former Sultan's laudable attempt to lessen the evil of smoking, and his reforms in dress, have made their way very partially into the Asiatic portion of the Turkish dominions. The short jacket, ample trousers, sash, and graceful turban, still retain their places in Asia Minor ; the small tarboosh, with the close blue frock and trousers of the Europeans, which, by diminishing the figure, contrast so wonderfully with the old dress, being as yet only worn by the Pashas or other public functionaries. The generality of the Asiatic Turks continue to wear long beards and flowing garments, and to have their heads covered ; they also retain the ancient posture in sitting ; and they affect the utmost simplicity both in their household furniture and their travelling equipage.

On the condition of the women a stranger can have but little opportunity of forming a correct estimate, since the custom of excluding the females from the society of men (which belongs to a period long antecedent to Islamism) is strictly followed, even to their absence from public worship in the mosque. But from the attention which the men pay to their helpmates when on a journey, as well as from the privilege which the latter have of meeting together in the baths, the cemeteries, and at country pic-nics, and from their mutual visits to each other's houses, it is clear that a reasonable indulgence is not in reality denied by the husbands. Polygamy prevails chiefly among the rich, and is quite the exception with persons of the middle and lower classes. In their excursions of pleasure the ladies are enveloped in muslin dresses, and have only a portion of the face uncovered ; at home they are employed in knitting, and in executing plain needle-work or embroidery.

Although of a grave, phlegmatic, and even a listless exterior, the Turk is remarkable for his gentleness

towards his children ; and he makes no difference between them and his slaves or other servants. In addition to alms given the widow and orphan, his generosity is frequently exercised in constructing mosques, khans, and fountains : trees and burial-grounds are his delight ; and houses, dogs, cats, and pigeons, share in his consideration. Scarcely anywhere else are birds so tame, and so much linked with mankind as they are in Turkey ; even children respect their nests ; and it is not by any means uncommon to find tombstones on which, in addition to the sculptured devices indicating the vocation, and sometimes also the manner of death, of the deceased, a little basin has been hollowed out by the workmen, in which the smaller birds find a supply of water. These tombstones are usually beneath the shade of a cypress-tree or a rose bush.

In summing up his character, it may here be observed that openness and candor, contentment and entire resignation to his lot, are qualities seldom denied by any one to the Turk ; his memory is extraordinary, and his judgment is generally sound ; while the safety of travellers, as well as the attention commonly paid to them, sufficiently proves his fidelity and hospitality. His ideas of religion founded upon the Koran, pervade almost every act of his life, and mix with every occupation. Frequent prayer is universally practised, whether the individual be in the bath, the field, the coffee-house, or mosque ; but the result of his religious training is unyielding bigotry and intolerance.

Amongst men of the higher class, the stranger meets with a measured and distant but a refined manner ; and among all a ready attention to his personal wants : the chief inconvenience which he feels while in the country arises from the retardation of his progress, which is caused by the general indolence and procrastinating disposition of the people.

At the conquest of the country, the Turks allowed the people to retain a number of their ancient customs ; and they made the rulers whom they placed over the different provinces nearly independent of one another,

as they had been under the reigns of the ancient Persian monarchs. This kind of government exists at the present time, the rulers being, as in Europe during the middle ages, so many military despots, of whom the Sultan is the chief ; and except some few restrictions which have been imposed on him by the Koran, the power of the latter is absolute.



# TURKEY IN EUROPE.

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## CHAPTER VIII.

### SUPERFICIAL AREA OF EUROPEAN TURKEY.

The European portion of the Ottoman Empire, that division of it which has for many years back been the subject of so much political discussion, and which is now the seat of an important and desolative war of races and of religions, embraces a large territory in the south of Europe, including part of the most easterly of its three peninsulas, and a considerable portion of the adjoining mainland. It is bounded on the north by the Hungarian provinces of Austria, and the south-west part of Russia ; on the east by the Black Sea ; on the south by the Sea of Marmora, the Archipelago, and the kingdom of Greece ; on the west by the Mediterranean, the Adriatic Sea, and the Austrian provinces of Dalmatia and Croatia.

In its greatest extent from north to south, Turkey measures about seven hundred miles, and its extreme dimensions from west to east are nearly the same ; but the average length and breadth are considerably less, and its southern portion is narrowed into the peninsula lying between the Archipelago and the Ionian Sea. The superficial area of European Turkey is about 210,000 square miles. Its maritime frontier embraces part of the shores of the Black Sea, the Sea of Marmora, the Archipelago, the Ionian Sea, and the Adriatic : the harbors on the latter sea are not generally good, but on other parts of the coast there are many excellent anchorages.

On the west the coast-line stretches from the Castle of St. Stephens, below Cattaro, in Dalmatia, to the sandy promontory of La Punta, at the south entrance

of the Gulf of Arta, of celebrity as the scene of the naval battle of Actium between Augustus and Mark Antony, 31 B. C., which secured to the former the dominion of the Roman world. On the east, the maritime frontier extends from the northernmost mouth of the Danube to the Gulf of Volo, and makes a close approach to the shores of Asia at the channel of Constantinople, or the old Thracian Bosphorus, and at the famous strait of the Dardanelles, the Hellespont of early times. Between the two straits is the Propontis of the ancients, a small, deep, and beautiful expanse of water, now called the Sea of Marmora, from an island of that name situated in it, celebrated for its marble. These narrow waters have been the scene of great military and commercial movements, from a period long anterior to the Christian era to the present day. They were crossed by the armies of Darius and Xerxes intent upon the invasion of the west, and by that of Alexander contemplating the conquest of the east, while they were navigated by vessels freighted with corn for Athens. In the middle ages they were traversed by the merchant-galleys of Venice, Genoa, and Pisa, till the Turks established their dominion on both sides of the channel, and closed the entrance to the flags of the western nations. In our own time their waves have born one of the mightiest armaments ever collected, British, French, and Sardinian, despatched to preserve the Ottoman rule on the soil of Europe, to expel which, four centuries ago, conclaves were held and crusades projected—a striking, but not uncommon, instance of revolution in public policy.

Turkey is crossed in an east and west direction by the system of the Balkan Mountains. They naturally divide the country into two distinct regions: first, the provinces to the south and south-west of the mountains, and belonging to the basin of the Mediterranean; and second, the territories to the north of the mountain-chains, which belong to the basin of the Danube. The latter, again, are further divided into two portions by the course of the river Danube.

The interior of Turkey has for its principal superficial feature an extensive central nucleus of highlands and plateaus, under the meridian of 21 degrees, which culminate in the peak of Tshar-dagh, covered with snow nearly all the year ; and form a kind of mountain-knot, from which various ranges diverge in different directions. North-westward stretch the Dinaric Alps, which join the great Alpine system of Europe. Eastward, the chain of the Balkan, ancient *Hæmus*, extends to the bold headland of Cape Emeneh, on the shore of the Black Sea. South-eastward, a loftier ridge, the Despoto-dagh, runs into the plains which border the north coasts of the Archipelago. Southward, the range of Pindus follows the direction of the peninsula into Greece, of which, the classical mountains, Olympus, Pelion, and Ossa are off-sets on the Gulf of Salonica. These chains, to a considerable extent, render communication between contiguous provinces rare and difficult in a country where art has not been employed to soften the features of nature, owing to the apathy of the present inhabitants ; and where the engineering works of its ancient masters—Greek and Roman—have suffered largely from the ravages of war as well as from the dilapidations of time, with scarcely an effort to repair them. The only route across the Balkan to which much attention is paid, is on the line of communication between Constantinople and Vienna, which bears the name of *Porta Trajani*, in memory of the emperor who rendered the pass a practicable thoroughfare. A few of the Turkish mountains attain the elevation of from 9,000 to 10,000 feet, as Olympus, the loftiest, 9,754 feet ; but they are generally much below that altitude. The lowlands are chiefly maritime, and are not separately of any great extent, except on the northeast, where vast marshy levels lie on both sides of the Lower Danube. The provinces situated to the south of the Balkan are generally hilly, and their level districts are of small extent.

The Balkan Mountains, protecting the heart of the country, are of great importance as a line of military defence in the event of invasion from the north. They

form an undulating range separating Roumelia from Bulgaria ; and the waters which flow to the Archipelago from those which fall into the Danube. Their height gradually diminishes from west to east. Towards the Black Sea it is inconsiderable, and here the fortified positions of Shumla and Varna close three of the passes. In the opposite direction it rarely exceeds 4000 feet. Mount Merrikon, the culminating point, rises 6395 feet, and does not lose its snow at the summit till the summer is somewhat advanced. The tops and sides of the chain are clothed with thick woods through almost the whole of its course, and it is only along the declivities of valleys and gorges that any extent of bare rock appears. A range of hills along the base, intersected with ravines, is also so densely covered with brushwood as to be scarcely penetrable. The difficulty of leading an invading army across these mountains is not owing to the height of the passes ; the forests are the chief obstacles, with the want of roads better than the rudest mule-paths. When the Russians, under Marshal Diebitsch, effected the passage in July, 1829, pioneers were sent in advance to hew ways through the woods and jungle. The soldiers marched in caps, linen trousers, and uniform. Each carried a knapsack containing provision for ten days, and a change of linen. Baggage of every other kind was left behind. The Turks themselves rendered this operation successful, Varna having been surrendered by the treachery of the governor, while, as if bewildered by its audacity, not a hand was lifted to oppose the passage of the enemy. Yet, under these favorable circumstances, it was with extreme difficulty, after the lapse of a month, that the invaders reached Adrianople ; and had not their commander carefully masked the condition of his troops, and the infatuation of his opponents blinded them, they would only have accomplished the feat to become prisoners of war. The Russian line of march was by the defiles parallel to the sea-coast from Iowan Derwish to Misivria ; which seems to have been the route taken, but inversely from south to north, by Darius. Alexander

probably forced one of the westerly passes. He found the barbarians in arms to defend their mountains. They were strongly posted on the summit of a steep acclivity, guarded by precipices on each side. Their front was protected by a line of wagons which served as a rampart, and were also intended to be rolled down so as to break the phalanx as it advanced up the height. But anticipating this design, the general provided against it. On seeing the machines put in motion, the phalanx opened its ranks, where the ground admitted of the operation, and where it was impracticable, the soldiers lay down under the shelter of their interlinked shields. Thus the vehicles either passed harmlessly through the spaces suddenly opened to admit them, or with little injury rolled over the bodies of the troops defended by a solid brazen canopy. Near the eastern frontier of Servia, towards Bulgaria, is the subordinate chain of the North Balkan Mountains, which advance close to the banks of the Danube, immediately opposite to the Southern Carpathian system, and narrow the valley of the river into the defile of the Iron Gate.

Their interior forms in many places a high plateau, elevated more than two thousand feet above the level of the sea. The mountain-knot of Sharra-tagh has its summits covered with snow nearly all the year round, and many parts of the chain of Pindus are of scarcely inferior elevation. The valleys by which this region is intersected are generally narrow in their upper or eastern portions, but widen towards the west, and in the middle part of Albania a plain extends along the shores of the Adriatic for a distance of nearly ten miles inland. This plain is bounded on the south by the range of Mount Khimera, an offset of the main chain of Pindus; the range terminates at Cape Linguetta, a bold promontory at the eastern entrance of the Adriatic. In northern Albania and Herzgovina the mountain chains are immediately adjacent to the coast, and rise by a succession of terraces towards the interior, the only openings being those by which the river-valleys communicate with the sea.

The portion of Albania which is to the south of Mount Khimera nearly coincides with the ancient province of Epirus. Middle and northern Albania fall within the limits of the ancient Illyricum.

The northern provinces are watered by the Danube, which receives many important tributaries from each, the Morava, which, with its branches, waters nearly the whole of Servia, the Isker from Bulgaria, the Aluta and Jalomnitza from Wallachia, the Sereth and Pruth from Moldavia. It drains all the middle and northern provinces of Turkey, and forms the great channel of communication between these portions of the empire. Its chief affluents, however, are outside of the Turkish boundary, the Save and Drave and the Maros and Thuso from Austro-Hungary. This noble stream has long been navigated by rafts similar to those of the Rhine, and is now, by steamers, an important channel of communication between Turkey and the rest of Europe. It acquires great expansion at intervals, and is often split into several channels by numerous small islands, which, with the occurrence of sand-banks and rapids, render the navigation intricate. Soon after reaching the Wallachian frontier, the river enters the Iron Gate, a defile bordered on both sides by steep and lofty cliffs, which contract its bed and encumber it with rocks. The confined waters rush through the pass with violence, and form a succession of rapids. Towards its termination the aspect of the stream is remarkably different—as unpicturesque as possible. It flows through a vast flat of swampy ground, covered with bulrushes, of which pelican and other large birds, frogs and reptiles, are almost the only inhabitants, but is rife with mosquitoes in hot weather, and choked with immense accumulations of mud and sand. The course of the Danube is singularly tortuous through the Turkish dominions. After a long curving sweep from west to east, it approaches to within forty miles of Kustendij on the Black Sea, then makes a great bend to the north, turns again to the east, and adds nearly two hundred miles to its length by this detour. It finally discharges

into the Black Sea by four principal channels—the northern called Kilia; the central, or the Sulina; the third, Edrillis; and the southern, or St. Georges. The two former are the most used by shipping, but both are much obstructed by sand-bars, and the temporary or permanent stranding of vessels on them is a common incident. The Edrillis, or Georgeffian arm, forms part of the frontier between the Turkish and Russian dominions. The most southern channel passes through the considerable lagoon of Raselm. Steamboats avoid the difficult and tedious navigation of its lower course by landing goods and passengers at the village of *Cher-nowoda* (at the point where the Danube make a great bend to the northward), whence a road leads across the isthmus to the port of Kustendij, on the Black Sea, a distance of thirty-eight miles.

Since the year 1858, under the auspices of a commission constituted in pursuance of the Treaty of Paris at the close of the Russo-Turkish war, the Sulina mouth has been much improved. The peninsula formed by the great northern bend is the Dobrudscha, a well-known swampy and pestilential tract, formerly crossed by an embankment, traces of which remain, under the name of Trajan's Wall. A railway now intersects it, connecting Techernavado on the Danube with the port of Kestendij, by means of which passengers are spared the most tedious part of the river navigation. Rivers are numerous in other parts of the country, but are not of important size or of much navigable value. Some of classical interest are reduced to threads in the summer heat. The Maritza, ancient *Hebrus*, which is the most considerable, admits the passage of small vessels as high as Adrianople (106 miles) during the winter and spring, but in summer they can only ascend a portion of that distance; the Struma, or *Strymou*, which anciently formed the boundary between Macedonia and Thrace; the Vardar, or *Axius*, and the Salembria, or *Peneus*, flow into the Archipelago; the Drin, the Boyana, and a considerable number with short courses descend from the mountains westward into the Adriatic. The course

of the Drin (the principal branch of which has its origin in the Lake of Ochrida, at the western foot of Mount Pindus) exceeds two hundred miles—a greater length than that of any other river entering the eastern side of the Adriatic. The Boyana, further to the northward, flows from the Lake of Skutari into the sea, and is navigable for small vessels for a distance of fifteen miles above its mouth.

The principal lakes are those of Skutari, Ochrida, and Janina, all these situated in Albania—the two former in the middle and northern portions of that province, the last-named in Southern Albania. The Lake of Skutari is about 145 square miles in area, and abounds in fish. Lake Ochrida, about nine-five square miles, lies at a considerable elevation above the sea, and is surrounded by mountains. Besides these, are many of smaller size, situated in the mountainous districts, as well as some of considerable magnitude, immediately adjacent to the north bank of the Danube, and formed by the occasional overflow of its waters.

Great diversity marks the climate, owing to the varying elevation and exposure of the surface. On the extensive plains of the Lower Danube the winters are intensely cold, and the summers correspondingly hot. The Romans were astonished at the severity of the former season in this region. In the age of Augustus, the poet Ovid, banished from Rome by the edict of the emperor, and ordered to reside at Tomni, a colony near the mouth of the river, had some years' acquaintance with the spot, then on the confines of civilization. Poetical epistles sent home to his friends are crowded with complaints of everything—the land, water, and sky—the air, the people, and especially the winter. "The snow lies deep; and as it lies, neither sun nor rain can melt. Boreas hardens it, and makes it endure for ever. Hence, when the former ice has not yet melted, fresh succeeds, and in many a place it is wont to last for two years. I have seen the vast sea covered with ice, and a slippery crust covered over the unmoved waters. To have seen it is not enough. I have trod upon the

hardened ocean, and the surface of the water was under my feet, not wetted by it." The thermometer now sometimes descends to fifteen degrees below zero, and the sledge is used for travelling. But probably in former times the winter was in more violent antagonism to the summer than at present. Only the most northerly ports of the Black Sea are now annually ice-bound ; but in 401 A. D., large tracts of it were strongly frozen, and when the weather broke-up, such mountains of ice drifted by Constantinople that the inhabitants were terrified. In the reign of Constantine Copronymus also, people walked across the Bosphorus on the ice, from the European to the Asiatic shore. Either of these events would now be quite a phenomenon. Eastern Roumelia also experiences great extremes of temperature. At Constantinople the mean annual temperature is lower than that of places in Italy and Spain at the same latitude ; and great changes are suddenly experienced from the shifting of the wind to opposite quarters, north and south, a fall of several degrees often occurring within the space of one hour as the wind shifts from south-west to north. But in all the inland districts south of the Balkan, except at high elevations, and on the shores both of the Archipelago and Adriatic, the climate is delightful, and the vegetation has a southern luxuriance. On the coast of Albania a north-east wind called *bora*, which brings down the cold air from the summits of the mountains, is dreaded not so much on account of its violence as of the suddenness with which it sets in. The south-east wind, or *sirocco*, which generally blows for three days in succession, raises the temperature of the air, and is often accompanied by much rain.

A great difference exists between the vegetation of the provinces within the basin of the Danube and those to the south of the Balkan mountains. The northern provinces have extensive woodlands : whole forests of apple, pear, cherry, and apricot trees, with the oak, beech, lime, and ash. South of the mountains these trees are confined to their slopes, while the lowlands are

clothed with the almond, walnut, plane, chestnut, maple, and mulberry, cypresses, and sycamores of enormous dimensions, besides the myrtle, laurel, box, and other evergreens. In spring the surface is gay with flowers, among which the narcissus, violet, and hyacinth appear in profusion, with gardens of roses, jasmine, and wild lilac. In the extreme south the olive becomes the most common fruit-tree, while the mulberry and fig are abundant, and the orange thrives in sheltered situations.

In the plain of Skutari, (south of the lake of that name,) the most fertile part of Albania, all the fruits met with in the southern countries of Europe are grown in abundance, as well as every kind of grain, with the exception of rice. In Bosnia the plum takes its place, and a favorite beverage, *slivovitza*, is made from its juice. Melons, cucumbers, peas, beans, and cabbages, which form a principal part of the ordinary food of the Turks, are raised in great quantities; but some of our common vegetables are scarcely known, and the potato has a very restricted cultivation. The grain crops—maize, wheat, rye, barley, and millet—are sufficiently abundant, not only for the home demand, but for exportation, and ten times the produce might be gained by skilful husbandry. Roumelia is one great garden, in which, however, the weeds contend with the fruits of the earth, for the mastery. Rice is grown in the southern provinces, where there are marshy tracts of limited extent; but the supply being insufficient for home consumption, this is the only grain which is imported. Tobacco, flax, hemp, cotton, and silk are other products of the soil. Both agriculture and horticulture are everywhere in a very backward state, the implements being of the rudest description, while the long unsettled state of society has so far checked industrial efforts, that a vast proportion of the surface is not brought under any kind of cultivation. Herds of oxen, flocks of sheep and goats, with bees producing large quantities of wax and honey, constitute the chief wealth of the inhabitants of Wallachia and Moldavia; and, to a less extent, that of the mountaineers in Albania and Bosnia.

The vine is grown over the whole of Turkey, but the fruit produced in the northern provinces is inferior in quantity of saccharine matter to that obtained on the shore of the Archipelago.

The southern base of the Balkan is remarkable for the exuberance of its vegetation, which consists of gardens of roses, jasmine, and wild lilac, vineyards, and



TURKISH VINE ARBOR.

perfect forests of fruit-trees; and the plain of Adrianople is distinguished for the abundance of its roses, from which the celebrated attar of roses is distilled.

The extensive forests give shelter to numerous animals, among which are wild boars, bears, wild oxen, deer of various kinds, lynxes, wild cats, foxes and wolves.

A species of wolf, smaller than that of the hills, frequents the plains bordering on the Danube, and finds shelter in the marshes or among the reeds. The partridge and the bustard abound in the valleys, and game is plentiful in the mountain districts of Albania. Of domesticated quadrupeds, the sheep and the goat are most numerous, the latter especially in Albania and the other mountainous districts; large herds of oxen are reared in the provinces bordering on the Danube, and horses are numerous in Moldavia and Thessaly.

The political divisions of Turkey are arbitrary and fluctuary. The limits of the provinces over which the subordinate officers of government exercise their authority depend, in great measure, upon the individual power and energy of the respective pashas, as these personages are termed. The nominal division of the empire, for administrative purposes, it into *eyalets*; each of which is under the government by a vizier: the *eyalets* are subdivided into *sandjaks*, or pashaliks, each under the rule of a pasha. The provinces that compose European Turkey constitute four *eyalets*—those of Roumelia, Bosnia, Silistria, and Jesayir; besides the territories of Servia, Wallachia, and Moldavia, which are in a mediate condition, under their native rulers, though subordinate to the authority of the sultan. The *eyalet* of Roumelia comprehends Albania, Thessaly, and the western part of Roumelia Proper. The *eyalet* of Bosnia includes the province of that name, with Herzegovina and the Turkish portion of Croatia. The *eyalet* of Silistria comprises Bulgaria and the eastern part of Roumelia Proper, including Constantinople. The *eyalet* of Jesayir—or the islands—embraces, with a small part of Roumelia, (including Gallipoli and the northern side of the Dardanelles,) the Turkish islands in the Archipelago, Thasos, Samothrace, Imbros, Lemnos, and a few others, besides the larger island of Candia.

We proceed, however, to notice the topography of Turkey under the heads of the geographical divisions referred to in a preceding page, with the names of which English readers are most familiar, and which,

indeed, are most intimately associated with the great occurrences of Ottoman history; for Turkey is best known by old geographical divisions, those of Roumelia, Thessaly, and Albania; Montenegro, Bosnia, Herzegovina, and Croatia; Servia, Wallachia, Moldavia, and Bulgaria.

The Turkish provinces to the south of the Balkan and their western prolongation, the Dinaric Alps, consist of *Roumelia*, which extends from the Black Sea on the east to the chain of Mount Pindus on the west, and lies along the Sea of Marmora and the Archipelago; *Thessaly*, a small territory to the south-west of the above, and lying between the shores of the Archipelago and Mount Pindus; *Albania*, an extensive province to the westward of Roumelia and Thessaly, and situated between the chains of Mount Pindus and the high mass of Sharra-tagh on the east, and the Adriatic Sea on the west; and *Herzegovina*, to the north-west of Albania, lying between the principal chain of the eastern Alps and the Austrian province of Dalmatia, which latter tract divides it from the immediate shores of the sea.

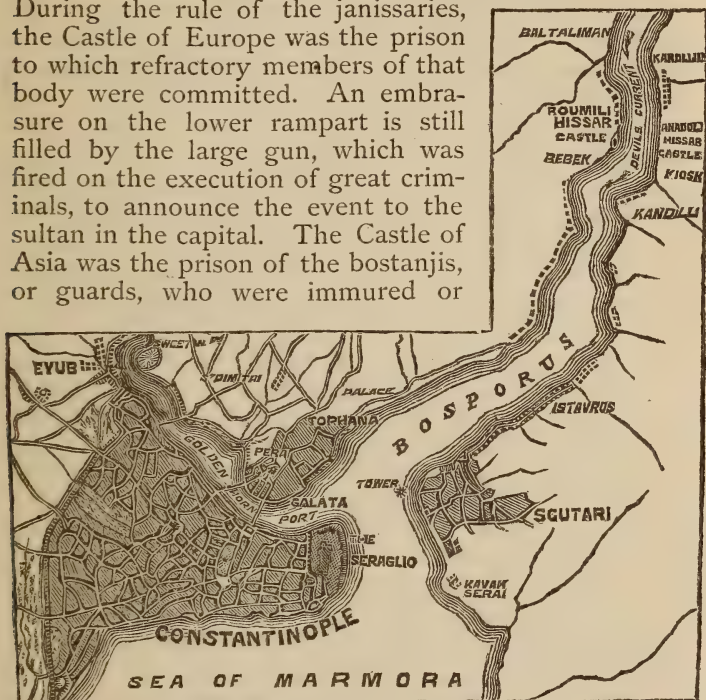
The provinces to the north of the mountains, and limited northward by the course of the Danube or its tributaries, are *Bulgaria*, which extends from the Black Sea nearly to the meridian of  $22^{\circ}$  east longitude;—*Servia*, a large territory to the west of the above;—*Bosnia*, further to the westward;—and a part of *Croatia*, adjacent to the Austrian territory of that name. The northern frontier of Croatia, Bosnia, and part of Servia, is formed by the course of the river Save; the remainder of Servia and the whole of Bulgaria are bounded on the north by the main stream of the Danube.

To the north of the Danube are the two provinces of *Wallachia* and *Moldavia*, the former of which lies between the river and the chain of the Southern Carpathians; the latter stretches along the eastern slope of the Carpathians Proper, and is bounded on the east by the course of the river Pruth, which divides it from the Russian province of Bessarabia.

ROUMELIA comprises the country between the Balkan Mountains on the north and the Archipelago on the south, and corresponds in its eastern limits to ancient Thrace and its western to Macedonia. It contains the capital, and is the only province in which the Turks are found in large compact bodies. The points of natural interest are the shores, particularly those of the two narrow straits, the Bosphorus and the Dardanelles, where the European portion of the empire closely approaches the Asiatic part of the territory. It exceeds any of the other provinces in size, and contains Constantinople, the capital of the Mahometan world. Some of its river valleys expand into considerable plains, as that of Adrianople, watered by the river Maritza, or ancient Hermus.

The Bosphorus connects the Black Sea and the Sea of Marmora. It extends about eighteen miles between receding and advancing shores, which form seven bays, with corresponding promontories opposite, and cause the breadth to vary from rather less than half a mile to two miles. This fine natural canal is bounded by ranges of undulating hills, crossed at intervals by sloping valleys of delicious verdure, clothed with oriental trees and flowering plants. Being the resort of the wealthy classes from the capital, the sides of the hills are thickly studded with their residences, surrounded with gardens and plantations, in which the orange, plantain, vine, and fig-tree are intermixed with flowers of every hue. On the shores of the Bay of Buyukdere, which lie open to the fresh and cooling breezes of the Black Sea, are the summer palaces of the British, French, and Russian ambassadors, with the Giant's Mountain, the highest hill on the channel, nearly opposite on the Asiatic side. In the midst of these charming retreats, castellated ruins occur here and there, which tell of the struggles and vicissitudes of the past, and give picturesqueness to the beautiful landscape. Nearly midway, at the narrowest part of the strait, are the Castles of Europe and Asia, so called in relation to the continents on which they stand, and also styled the castles of Roumelia and Anatolia, in allusion to the Provinces in which they are situated.

The fortifications were erected to secure a point constituted by nature the high-road for both continents, where Darius made his bridge of boats when he marched against the Scythians, and the Ottoman armies crossed in like manner prior to the fall of Constantinople. During the rule of the janissaries, the Castle of Europe was the prison to which refractory members of that body were committed. An embrasure on the lower rampart is still filled by the large gun, which was fired on the execution of great criminals, to announce the event to the sultan in the capital. The Castle of Asia was the prison of the bostanjis, or guards, who were immured or



SCALE.  $\frac{1}{2}$  Mile. BOSPHORUS, WITH PLAN OF CONSTANTINOPLE.

executed within its walls according to the nature of their offences. The term Bosphorus signifies the "passage of the ox"—*Ox-ford*.

The channel of the Dardanelles, or Hellespont, for it is known under both these names, connects the Sea of Marmora with the Archipelago, and is about fifty miles in length from its mouth to Gallipoli, where it begins to widen into that sea. Its width varies generally from

two to five miles, but in the narrowest part, as at the upper castles and Abydos, it does not exceed a mile and a half across. It takes its name from the City of Dardanelles, on the Asiatic side. Two forts are at the southern entrance, one in Europe and the other in Asia, called the New Castles; two more, or the Old Castles, are similarly situated about midway through the strait; and between their sites are strong modern fortifications, mounting guns of immense calibre.

There is a perpetual current running into the Mediterranean at the rate of from one to four miles the hour, which presents a great obstacle to commerce. As the wind most frequently has the same direction with the current, vessels are detained many day, and even weeks, waiting for a favorable wind. We were informed that one vessel was compelled to wait here last year a whole month for a fair wind, and another was still more unlucky, for it was detained fifty-eight days.

While we were speculating upon our future prospects and anticipating a tedious delay, our pilot, who had been anxiously scrutinizing the southern horizon at the entrance of the straits, announced that the wind was coming in from the sea, and gave the joyful order to weigh anchor. We quickly got under weigh, with nearly one hundred sail of all descriptions and nations, literally whitening the Hellespont with our canvas. Among these vessels were visible the Italian, Dutch, Greek, Russian, English, American, French, German, and Turkish flags.

The scenery on each side strongly reminded us of the Hudson above the Highlands. The hills slope up from the water's edge, sometimes forming bold and abrupt bluffs in their ascent, while at others the gradual rise is interrupted by long lines of terraces, absolutely glittering with flowers of every brilliant hue. Occasionally beautiful valleys descend to the water's edge, interspersed with cottages and country seats, among groves of pines, orange and lemon trees, while dense clumps of the dark green cypress marked the situation of a Turkish burying-ground, and, by its sombre hue, heightened

by contrast the general beauty of the picture. White marble fountains, shaded by majestic trees, were surrounded by Turks in gay party-colored dresses, smoking their pipes, and quaffing sherbet in the shade.

Close to the Old Castle on the European side, is the barrow of Hecuba, where the Athenians erected a trophy after their victory towards the end of the Peloponnesian war.

As we approached the extensive fortresses which command the narrowest part of the Dardanelles, a scene of a different nature presented itself. As a compliment we hoisted a large Turkish flag, and immediately a hundred flags arose on every part of the castles on either side of the straits. The consuls of all the nations residing here also hoisted the standards of their respective countries, and the long line of white battlements was crowded with spectators. Taking the lead of the fleet, we ran rapidly up the straits, and passed a low point of land on our right, which is covered with a circular battery, marking the site of Abydos. At this place Xerxes crossed with his Persian host, on his disastrous expedition against Greece. The wind, shortly after we passed this place, died away, and we anchored about three miles above, on the European side, under a high point of land, which is commonly supposed to have been the ancient locality of Sestos. This spot has obtained a singular celebrity, as the place to which Leander nightly swam from Abydos across the Hellespont, to visit his mistress, the charming Hero. As doubts had been thrown upon this important historical fact by various erudite authors, Lord Byron, whose fondness for aquatic exercises of this kind is well known, attempted to prove the possibility of Leander's feat by swimming from Sestos to Abydos. Unfortunately, however, for his lordship's experiment, he seems to have mistaken the real locality; for, according to the report of an eye-witness of the exploit, he swam from the European shore, nearly a mile and a half above the European castle, at a point of land forming the western bank of the deep bay of Maito, and landed two and a half miles

below the castle on the Asiatic side. Commodore De Kay swam across from the shore near which our ship was at anchor, and of course from the most authentic site of Sestos, to the opposite shore, under the point of Abydos, in about an hour and a half, with comparative ease. The breadth of the channel at this point is about a mile and a half.

The whole thing, of course, is of little moment, except as it gave rise to an amusing controversy between Byron and Mr. Turner. This latter gentleman insisted, that to prove the possibility of Leander's exploit, Byron should have swam back again, allowing as reasonable a delay for rest as Leander might have done for love. Turner attempted to swim from the Asiatic side; but, after struggling twenty-five minutes against the stream ("the first modern tory, Byron observes, who ever swam against the stream for half that time") he found that he had not advanced a hundred yards. The truth is, that by going up on either side, so as to take advantage of the downward current, there is no difficulty in passing and repassing the straits. But, as Byron observes, whether Leander really performed it is another question, for he might have had a *small boat* to save him the trouble.

To effect a hostile entry into the Sea of Marmora, an enemy would have first to encounter the fire of two lower castles at the entrance of the Dardanelles, besides several water-batteries along the shores, and the fire of the succession of castles and defensive works already referred to.

Although these present a formidable aspect to an enemy, yet their importance has, we imagine, been greatly overrated. A debarkation on the Thracian peninsula would take the works on the European shore with great ease, and those on the opposite side would fall of course. The real enemy, and the one most to be dreaded, is far in the rear of all these formidable works; and past experience should have instructed the Turk that Russia does not depend so much upon her ships as upon her armed battalions.

Near the northern extremity of the strait, the Turks effected their first passage into Europe, about a century before the fall of Constantinople. Soliman, the eldest son of the second sultan, having been appointed governor of the province on the opposite Asiatic shore, visited the spot where the populous and wealthy maritime city of Cyzicus had flourished. Its broken columns and marble edifices in ruins, scattered over the turf, filled him with awe and admiration. He loved to wander on the beach, lost in reverie, amid the remains of what seemed wondrous palaces built by the genii of the air. One evening, as he sat wrapped in contemplation, he beheld the pillars and porticoes of the desolate temples of Jupiter, Proserpine, and Cybele reflected by the light of the moon in the tranquil waters, while a few fleecy vapors hung over the waves. It seemed to him as if the city were emerging from the deep, restored to former beauty, girdled with the white sails of its ancient fleet. The murmuring waves and whispering winds broke upon his ear as mysterious voices from invisible beings, while the moon appeared to unite with her beams the opposite coasts of Asia and Europe. Immediately the purpose was formed to have both sides of the strait blended in his own inheritance. With a chosen band, on the following night, he crossed the channel on a raft, and seized the Castle of Tzympe, now Chini, near Gallipoli. In memory of the landing, a rocky strand or mole still bears the name of the Victor's Harbor; and at a little distance, a hill crowned with a scanty ruin is said to be the spot where the Turkish standard was first planted on the shore.

CONSTANTINOPLE, or Stamboul, as it is always called by the Turks, the capital of the empire, in latitude  $41^{\circ}$  north, longitude  $28^{\circ} 55'$  east, commemorates by its name the founder, Constantine the Great, the first Christian emperor of the Roman world, who commenced the city on the site of Byzantium, 328 A.D. Its history has, in all ages, been eventful. As Byzantium, it dates back to the seventh century before the

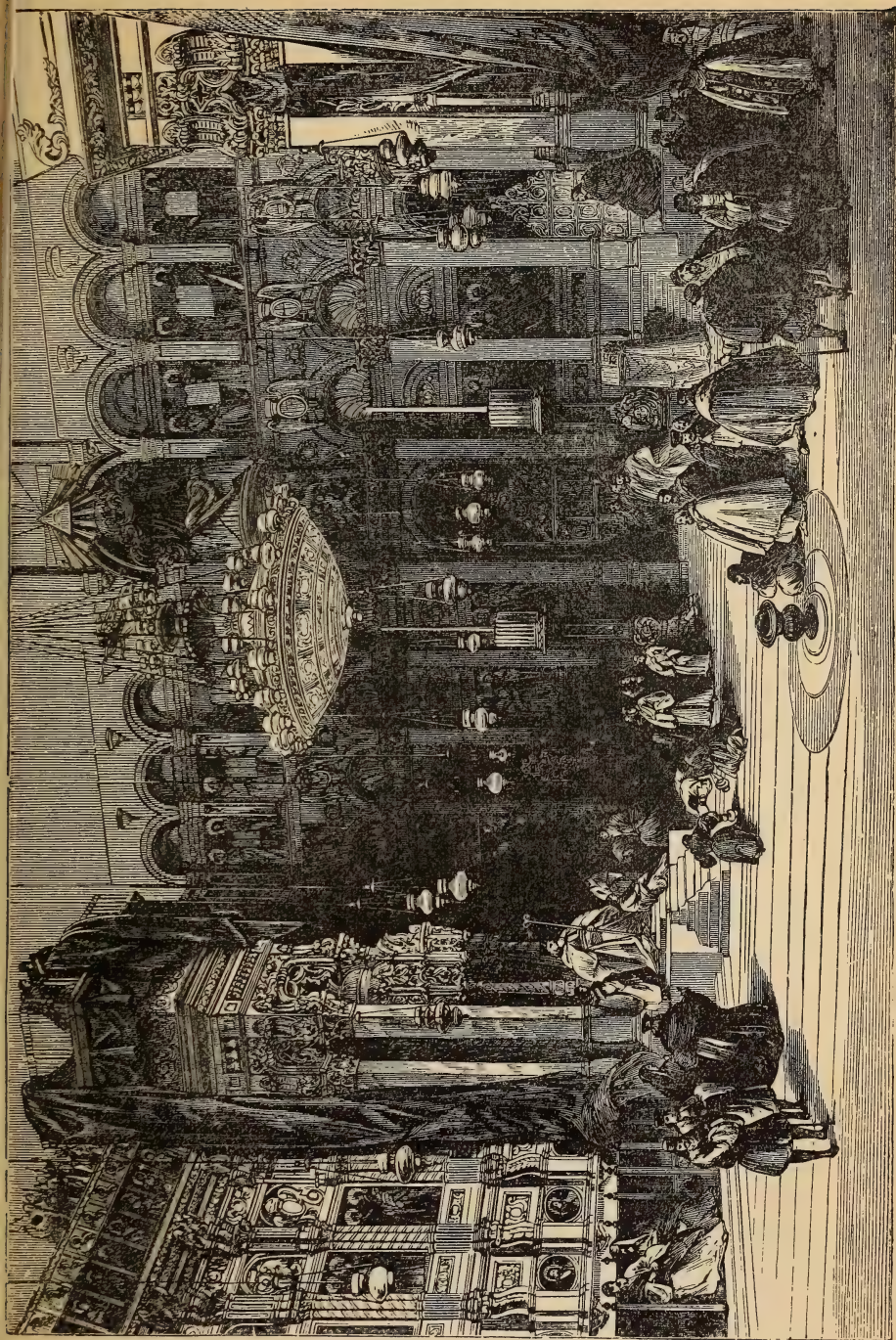
Christian era. Greatly extended by the Roman emperor, whose name it bears, it became the capital of the Roman world. In the division of the Roman territories it remained the capital of the Eastern empire, and continued such through the long series of the Byzantium annals, often besieged both by land and sea, and undergoing numerous vicissitudes of rule. It was, however, only once taken during this lengthened period (in 1261) by the Latin crusaders, who retained possession of it for more than half a century. In 1453 it fell before the arms of a Mahometan invader, and the symbol of the Crescent has ever since been reared triumphantly over its walls. It is built upon a tongue of land of triangular shape, which lies upon the west side of the southern entrance of the Bosphorus. No situation can be finer, washed on three sides by gleaming waters, the shores of which are hilly, studded with kiosks, and clothed with the freshest verdure. The city extends over the seven hills and intervening valleys of a triangular-shaped area, at the junction of the Bosphorus with the Sea of Marmora. An arm of the strait, called the Golden Horn, from its beauty and curving outline, which runs inland nearly five miles, forms a magnificent harbor. It has depth of water sufficient for the largest men-of-war, close inshore, and space for a thousand sail. It is about as wide at its mouth as the east river at New York. The harbor separates the city from the suburb of Galata, the principal seat of commerce, and from that of Pera, which is mainly a continuation of it, the head-quarters of diplomacy, where the ambassadors and consuls reside. In these two suburbs, and in the adjacent villages, most of the foreign population reside. Across the Bosphorus is the Asiatic suburb of Scutari, the great rendezvous of caravans bound for inland Asia. Triple walls, rising one above the other, now largely dilapidated, enclose the city proper. Seven gates lead into it from the Sea of Marmora; seven from the Golden Horn, and six from the land. One of the latter, the Top Kapoussi, or Cannon Gate, formerly bore the name of St. Roumanus, and

marks the spot where the last of the Palæologi fell in the defence of his capital, and where his conqueror, Mohammed I., entered.

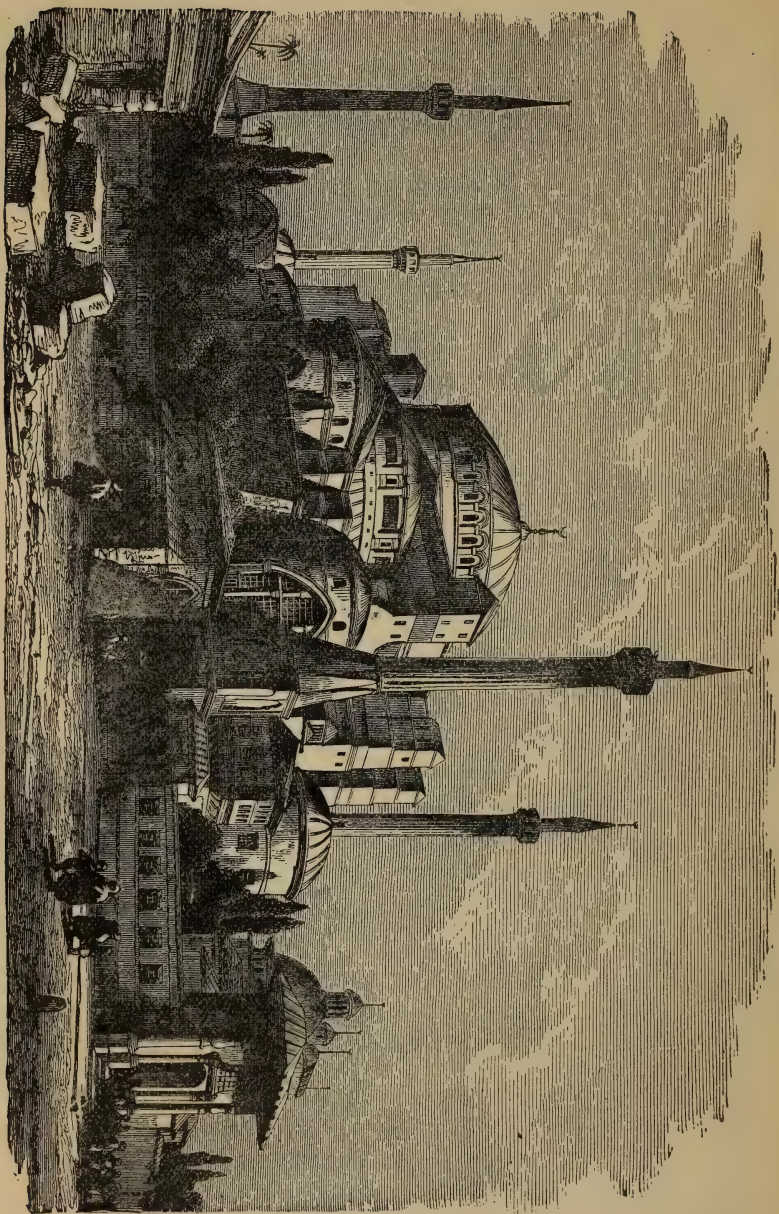
The ground upon which Constantinople is built rises gradually from the sea, and commands a magnificent prospect over the opposite coasts of Asia. The general aspect of the city, when approached by water, is of the most striking and beautiful description, exhibiting to view a crowd of domes and minarets, backed by the dark foliage of the cypress and other trees which shade the extensive cemeteries beyond the walls. But the interior is a perfect labyrinth of narrow, winding, steep, and dirty streets, without plan of any kind, and in which the houses are, for the most part built of wood, and present dead wall to the street, light and air being (as in all oriental towns) derived from the interior court-yards. Nowhere else does the sea come so close home to a city as to the Mahometan capital: there are no pebbly shores—no sand-bars—no slimy river-beds—no black canals—no locks nor docks to divide the very heart of the place from the deep waters. If, being in the noisiest mart of Stamboul, you would stroll to the quiet side of the way amidst those cypresses opposite, you will cross the fathomless Bosphorus; if you would go from your hotel to the bazaars, you must pass by the bright blue pathway of the Golden Horn, that can carry a thousand sail of the line. You are accustomed to the gondolas that glide among the palaces of St. Mark, but here at Stamboul it a hundred-and-twenty gun-ship that meets you in the street. Venice strains out from the steadfast land, and in old time would send forth the Chief of the state to woo and wed the reluctant sea; but the stormy bride of the Doge is the bowing slave of the Sultan—she comes to his feet with the treasures of the world—she bears him from palace to palace—by some unfailing witchcraft she entices the breezes to follow her and fan the pale cheek of her lord—she lifts his armed navies to the very gates of his garden—she watches the walls of his Serail—she quiets the scandals of his courts. So vast are the wonders of the

deep! The appearance of Constantinople at a distance is singularly imposing, as the principal mosques crown the the summits of the seven hills; while the surrounding scenery is beautiful in the extreme. From the Seraskier's Tower in the city, or the Tower of Galata, or the heights above Scutari, the eye overlooks a fanciful mixture of domes and cypress groves; glittering mosques, ruined aqueducts, and solemn cemeteries; graceful slopes and castled crags; with the windings of the blue and brilliant sea, over which thousands of boats are gliding; while eastward, the grand panorama is bounded by the hills of Mysia and Bithynia, amid which, and above all, rises the lofty head of the snow-crowned Olympus. The principal mosque, that of St. Sophia, occupies the summit of the first of the seven hills, reckoning from the Bosphorous, and adjoins the Seraglio, and these two are the most striking of the public buildings. The mosque is a huge square building, surmounted with cupolas and a very flat dome, with a beautiful minaret at each of the four corners, added by the Turks, along with some highly-gilded crescents. St. Sophia rises proudly from its eminence, and, although not so lofty as some of the other royal mosques, it is nevertheless one of the first objects which attract the eye of the traveller as he approaches the Ottoman capital. The stranger hastens to visit a monument of human industry and skill, which has bidden defiance to repeated earthquakes, and to the corroding influences of time for thirteen centuries; he is anxious to behold a structure composed in part of the great temple of Diana of Ephesus, and which is described as one of the most splendid monuments of the middle ages. He approaches, beholds a shapeless pile of stones, gigantic but barbarous, destitute even of simplicity, and violating every principle of architectural science. It appears as if the ponderous buttresses were about to crush in the building they were intended to support, and it has no front worthy of its magnitude.

If it fails, however, in exciting applause and admiration from its proportions or magnitude, it is nevertheless



INTERIOR VIEW OF THE MOSQUE OF ST. SOPHIA. (See page 346.)



THE MOSQUE OF ST. SOPHIA.

full of interest from its historical associations. It was originally a Christian church, built by Constantine the Great, and much enlarged and improved by his son Constantius. This edifice was burnt during the religious feuds of his successors, and rebuilt by Theodosious, and in the early part of the reign of Justinian, it was for the last time consumed by the destructive element.

This emperor caused it to be rebuilt in nearly its original form, in which state it has existed to the present day. It has frequently been rocked by earthquakes and riven by lightning, but as often repaired and restored. Justinian is said to have been five years in completing it, and to have appropriated towards its construction the salaries of all the teachers of learning in every part of his empire. For the purpose of covering the dome he employed the leaden pipes which conveyed water to various parts of the city. In this frenzy for building, Justinian seems to have been equally unmindful of the wants and comforts of his people, and the monument which he has left behind merely testifies to his having been a tasteless barbarian, who, by accident, had the control of the resources of an empire.

The most remarkable epoch in the history of this building is when it ceased to be a Christian temple, and became the fountain-head, the very throne and seat of the religion of Mahomet, the gilded altars were thrown down, the richly carved crosses were prostrated, the pictures on the walls were removed and stripped of their gold and silver, and the whole building restored to a state of primitive simplicity.

The interior of the dome is inscribed with the text from the Koran in Arabic characters, "God is the Light of the Heavens and the Earth." - During the nights of the sacred month Ramazan, this verse is illuminated by a sea of rays from some thousands of lamps. The flooring of the church is of waved marble, in imitation of the rolling of the sea. The interior is covered with the richest Turkey and Persian carpets, and along the walls are recess with white curtain screens, where the devout Turk can retire for prayer ;

while scattered here and there are small raised pulpits, where learned doctors expound the Koran. Six other mosques are dignified with the style of imperial. That of Sultan Achmet I. may be regarded as the Mohammedan cathedral of the city, for to it the sultans generally repair on the great festivals, with the officers of state. The Seraglio, or old imperial palace, a group of structures directly overlooking the Bosphorus, built at different times by successive rulers, stands at the eastern extremity of the city, and is bathed on either side by the waters of the Bosphorus and the Golden Horn. It was almost completely destroyed by fire in 1863. Its principal entrance, the Gate, where public business was formerly transacted, according to usage with the orientals, originated the name of the Sublime Porte, distinctive of the Turkish court. A new palace, similarly situated, erected by a late sultan, Abdul Medjid, is remarkable for being in the modern classical style, but not without blendings of oriental features.

Fountains are very numerous in the city, sometimes highly ornamented, often inscribed with a verse from the Koran. Baths abound for persons of all classes, with khans or inns for the reception of strangers, homely buildings suited to their purpose; and of coffee-houses there is no lack. Manufactures are chiefly limited to morocco leather, saddlery, shoes, and meerschaums. Trade is carried on in long covered streets of shops, or bazaars, each of which is appropriated to some particular merchandise. These are the principal scenes of life and bustle, along with the harbor, which presents a very animated spectacle, crowded with ships, steamers, and caiques, or wherries which ply for hire. The latter are the ordinary passage-boats of Constantinople, as the gondolas are of Venice. Of these there said to be not less than 80,000 on the waters in and around the city. They are of extremely light construction, built of thin planks of walnut-wood, polished, carved, and in parts gilt. We crossed the Golden Horn repeatedly in these. They are the neatest and prettiest boats that ever floated on the water. Light as our Indian bark canoes,

they are far more tasteful in their form, and skim over the water with surprising velocity. They are elaborately carved within, and nothing can exceed the scrupulous cleanliness with which they are constantly preserved. The watermen are dressed in a loose white Canton-crape shirt, and wear on their heads a small scarlet scull-cap, which appears to be a feeble protection against a burning sun. They are very civil, notwithstanding their mustachios, which give them a ferocious look, and they afford the finest specimens of the genuine Tartar physiognomy to be found in the neighborhood of Constantinople.

These caiques are so very light that passengers are compelled to sit down on a carpet in the bottom of the boat, and the least motion, even the turn of the head, is sufficient to disturb the equilibrium. They are so numerous that one is in continual apprehension of being jostled or run over, in which case they would, from their delicate construction, inevitably be destroyed. Accidents of this kind are, however, very rare; they shout as they approach each other, glance off to the right or left as required, and hundreds may frequently be seen crowded together, and yet shooting forward in various directions, and avoiding each other with matchless dexterity. Skimming the surface of the water, they are easily propelled with wonderful rapidity. The oars have a large bulb or swelling near the handle, the weight of which assists the rower in raising them. The state caique, in which the sultan is conveyed to the mosques, is gilt and painted with gaudy colors, and has the figure of a large peacock at the prow. Here sits the sword-bearer; while in the stern, beneath a splendid canopy is the magnate, with his body-guard behind him. The barge is propelled at a very swift rate by twenty-six caijees, or boatmen, in picturesque dresses, pulling a stroke of thirty seconds' interval. Every Friday, the Mohammedan Sabbath, the sultan attends the *namaz*, or noontide prayer, at one of the mosques, with the ministers of state and the great officers of the household. This is a religious duty

imposed upon the sovereign for the time being, from which, under no pretence, except that of dangerous illness, can he be exempt. About ten o'clock the particular mosques to be visited becomes known; and the road from the water-side is crowded by numbers of the faithful, and of foreigners in the city. The show by water, amid military music and the fire of artillery, is very imposing. Not less so is the spectacle by land, as the chief of Islamism and his grandees proceed slowly on richly caparisoned steeds led by attendants, while the multitude maintain the most perfect silence. But perhaps the most delightful hours of the sojourner are those devoted to gliding up the winding haven, and visiting the Valley of Sweet Waters, which is only a short walk from its further end. This is a quiet and shady glen, with deep green grass and shady trees, much resorted to by pleasure parties in the summer season, and occasionally the retreat of the sultan, who has here a kiosk. A stream flows through in a canal lined with marble, the work of Achmet III., who also laid out the grounds. An enormous plane-tree rises in the centre of the valley, the trunk of which is 47 yards in circumference, while the branches afford a shade for 130 yards around it.

Among the European capitals, Constantinople ranks after London and Paris in the number of its inhabitants. The whole circuit of the city, not including the suburbs on the harbor, is about twelve miles. Though not known with certainty, the population is probably not less than 700,000, including that of all the suburbs. After the Turks, the most numerous body are the Armenians, next the Jews, then the Greeks, with a very motley assemblage of Ionians, Germans, Italians, Maltese, Austrians, French, Russians, British, and Americans. The city very well resembles the Tower of Babel. In Pera they speak Turkish, Greek, Hebrew, Armenian, Arabic, Persian, Russian, Slavonian, Wallachian, German, Dutch, Italian, French, Hungarian, English; and what is worse, there are ten of these languages spoken in one family. The Turks are chiefly

found in the city, though they are numerous also in the suburbs. The Armenians, Jews, and Greeks occupy distinct quarters in the capital, while diffused to some extent through it, and forming a considerable element without the walls. The Turks have their newspapers, of which the *Ferideh Hawadas*, the Record of News, is the most important, conducted by an Englishman. The Armenians have likewise their weekly chronicle, the *Mejmooi Hawadas*, the Collection of News. There is for the English the *Levant Herald*, and for the French the *Journal de Constantinople*.

However intermingled in life, each of the principal nations has a separate resting-place in death ; and very extensive, beautiful, and picturesque sites are the cemeteries. The Turks plant the evergreen cypress, *Cupressus sempervirens*, near every new grave, and do not allow it to be employed for the same purpose by the other races. They adopted the practice from the conquered Greeks, who derived it from their ancestors, by whom the tree was considered an emblem of immortality, on account of its reputed longevity, and the durability of the wood. Their cemeteries have become in some instances extensive forest-like tracts, owing to the invariable usage of opening a new grave for every fresh corpse. The common memorials are truncated pillars, surmounted with sculptured representations of the turban or of the fez to distinguish the men ; and inscriptions in Arabic letters, generally richly gilt, setting forth the name, titles, and merits of the deceased. The most important burial-grounds on the European side of the Bosphorus, are near Pera and at Eyub, close to the upper extremity of the harbor. But the great home of the dead is on the Asiatic shore, in the immediate vicinity of Scutari, where a magnificent forest slopes towards the sea, and stretches away inland for miles, the cypresses of which have grown to an immense size, while multitudes are still in their infancy.

Crossing the Golden Horn when on one of our journeys, we were soon landed on a low wooden wharf on the opposite side. Making our way through narrow

rough-paved streets, we soon found ourselves in the most striking part of Constantinople. It is needless to state that we were in the far-famed bazaar. The general effect is splendid and imposing ; and yet, when examined in detail, there is little to create surprise or excite wonder. It is in these bazaars that the internal trade of Constantinople is carried on.

The bazaar, as every one knows, is a collection of shops where goods are sold by retail : it covers several acres, and contains numerous streets crossing each other in every direction. A description of one shop will serve for all. It is a little stall, about ten or twelve feet square, hung round with the various articles exposed for sale. They are entirely open in front, and are closed at night by hanging shutters, which serve as an awning during the day. The floors of the stalls are raised two feet from the ground, and upon a small rug spread out on this floor, sits the cross-legged Turkish or Armenian shop-keeper. A small door behind opens into a closet or store-room. It is necessary to be extremely careful in making purchases, as almost all the dealers are ready to take advantage of "greenness."

The bazaars are covered overhead, and in many places arched over with stone in a substantial manner. As you traverse them, astonishment is raised at their apparently endless extent and varied riches. Here, as far as the eye can reach, are seen ranges of shops filled with slippers and shoes of various brilliant hues ; there, are exposed the gaudy products of the Persian loom. At one place drugs and spices fill the air with their scents, while at another a long line of arms and polished cutlery flash upon the eye. Each street is exclusively occupied by a particular branch of trade, and we traversed for hours the various quarters in which books, caps, jewelry, harness, trunks, garments, furs, etc., were separately exposed for sale. The crowds which thronged the bazaars were so dense that it was with no little difficulty we made good our way ; and when to this are added the numerous persons who are running about, holding up articles for sale, and crying out the price at

the top of their voices—the sonorous Turkish accents predominating over the various dialects of Europe—with the running accompaniment of the ceaseless Greek chatter, one may form a tolerably accurate idea of the noise and bustle of the scene. In many districts, such as the seal-cutters, diamond-workers, pipemakers, etc., the same little stall serves both as a place to sell their wares and as a workshop to manufacture them; thus giving an additional air of life and movement to the bustle which continually pervades these regions. No person sleeps within the walls of the bazaar. It is closed near sunset by twenty-two immense gates, which lead into as many different streets; and the shopkeepers, at that time, may be seen returning to their homes in different parts of the city, or filling the numerous caiques which then literally darken the waters of the Bosphorous and the Golden Horn.

In the course of our rambles through the streets our astonishment was excited by witnessing the enormous loads carried by Turkish porters, and their capabilities in this respect prove, if any proof indeed be wanting, how much sobriety and rigid habits of temperance add to the physical powers of man. When the article to be transported is exceedingly heavy, it is suspended by ropes to poles, of which the ends rest upon the shoulders of two men, similar to what is seen in the ancient paintings found in the catacombs of Rome.

Upon our return we were induced by curiosity to enter a Turkish eating-house. The chief article of food is pilaff, or boiled rice and mutton, which is much finer flavored than any we ever tasted in America. Ascending a high platform, we crossed our legs with becoming gravity, and had the pleasure of seeing our dinner cooked before our eyes. The mutton is cut up into small pieces of the size of a quarter of a dollar. A spit, not much larger than a darning needle, is thrust through a dozen of these bits; and when the required number is prepared, the spits are placed over a charcoal fire. They are roasted in this way very expeditiously. A soft, blackish cake of rye, previously browned, is

placed upon a large tinned plate of copper; melted grease, with finely chopped herbs, is poured over the cake, and the miniature mutton-chops, or *kebaubs*, are scraped off upon the copper; over the whole is poured a quantity of sour milk; and the dish is then prepared for eating. It was placed upon a small stool, about six inches high, before us; and as knives and forks were, of course, out of the question, we ate with our fingers, after the fashion of the ancient Romans. We found the *kebaub* to be a most savory dish; and, notwithstanding the absence of forks, we contrived to make a hearty meal. Water was afterwards presented, with towels and soap, to wash our hands and beards; and a large goblet of clear iced water concluded the repast.

The khans in Constantinople form a conspicuous feature in this oriental capital. These massy buildings originated in the benevolence of wealthy individuals, who raised them for the accommodation of travelling merchants. The difficulty of procuring lodgings, or a suitable place to display and vend their wares, formerly rendered such buildings peculiarly necessary, and a trifling present to the porter was all the compensation required. In the course of events, trade was managed in a different way, and these khans became individual or corporate property. Merchants now rent apartments in them, and many become permanent residents. We examined one of them, rather larger than its fellows. It is a noble building of stone, and fire-proof, 300 feet long, and 100 broad, built round a court, three stories in height, with open galleries in the interior. There are said to be no less than 180 of these khans in the city of various sizes.

The ground-floor of the khan which we entered was occupied by a row of coffee-shops. In the second floor was a rich display of jewelry, while the third contained an endless variety of Cashmere shawls. The demand for these articles was formerly greater among the Turks than at present; for no one of any consideration could be seen in public without an expensive turban of Cashmere, and another to be used as a girdle. Unfortunately for

the lovers of the picturesque, these expensive fooleries are now generally laid aside by good society, and of course their value is much diminished. We were shown superb shawls at the price of \$300, which five years ago would have readily sold for \$800 or \$1000. The most valuable, perhaps we should say the most costly, of these shawls are twelve feet by four feet wide, and of so fine a texture as to pass through the compass of a finger-ring. They are constantly kept in screw presses, which preserves their gloss, and gives them a new and fresh appearance. This khan is on ground so uneven that we passed out of its third story immediately into the street.

Not far from this is a *baysesteen*, which term originally designated a cloth market, but the building is now devoted to other purposes. It seems to be occupied chiefly by druggists, and differs from other bazaars only in being of a more lofty and solid construction. These, together with the bazaars, are under the guard of *kayhaiyas*, or officers appointed by the government, and are considered, particularly by the *baysesteen*, to be places of such safe deposit, that the Turks are in the habit of entrusting there their most valuable effects. The property of widows and orphans is likewise frequently placed there for safe-keeping.

Our course next led us past an unsightly monument, called, very appropriately, the Burnt Column. It is said to have been originally 120 feet high, and was surmounted by a statue of the Trojan Apollo, which represented the Emperor Constantine himself. The Greeks have a tradition that Constantine deposited under its base a nail of the true cross and a bit of bread which formerly belonged to one of the five miraculous barley loaves; hence it was formerly considered as a sacred spot, and everyone who rode past, not even excepting the emperor himself, alighted to pay it homage. The base is of white marble, eighteen feet high, and apparently circular; but this we could not determine, as it has been walled up ever since the great fire of 1799 in this neighborhood. The column itself is composed of solid blocks of red porphyry or jasper, each about ten

feet high and twelve feet in diameter, and, when perfect, must have been one of the most imposing structures of its kind in the world. It is now a ruined, tottering mass, kept together by several iron bands, and blackened and defaced by frequent conflagrations. On the summit is a marble capital, carved above, with an inscription. Having satisfied our curiosity by examining this remarkable monument, which has withstood repeated conflagrations and the corroding influence of fifteen centuries, we hastened to a more interesting object.

The vivid description of the Hippodrome in the pages of Gibbon had left such an impression, that, when one of our companions exclaimed "This is the *Atmeidan*," we could scarcely believe the evidence of our senses; and yet here was the Egyptian obelisk and its miserable rival the column of Porphyrogenitus, and between them the remnant of the brazen tripod from which were once delivered the oracles of the Delphi. There could be no mistake, for these were the monuments that established its identity. We were in a small unpaved and sandy area, 350 paces long and nearly 100 paces broad, and surrounded by high buildings, which had the effect of making its actual dimensions appear still less. Under the Greek emperors it was termed the Hippodrome, and was then much larger, for the burnt column was contained within its precincts; but its true appellation is *Atmeidan*, or place for horses, a translation of its Grecian name. Under the Greek emperors the Hippodrome was devoted to athletic sports and exercises; under the French monarchy, to jousts, and tilts, and tournaments; and in the hands of the Turks, to the exercise of the short spear or jeered. Alas for the progress of reform! The Hippodrome is now deserted, and the only remnant of Ottoman chivalry we saw, was a ragged lad kicking and whipping a sorry nag over the parched and solitary arena.

On its south side it is bounded by the magnificent mosque of Achmet, and on the opposite side by large buildings, of which the most conspicuous are the

menagerie and the palace of Ibrahim Pacha, now the headquarters of the cavalry staff. Towards the eastern extremity of the Atmeidan is the Egyptian obelisk, said to have been brought from Rome by Constantine, when he laid the foundation of the Eastern Empire. This superb monolith is sixty feet high, and at its base is twelve feet in diameter; it is of the red Egyptian granite, and the carved hieroglyphs look as fresh and as sharp as if they were cut but yesterday. The specific gravity of this granite is 2.65, and hence its approximate weight must be one hundred tons. One is naturally led to enquire how such an enormous mass could have been transported in the first place to Rome, and subsequently to Constantinople. The small size of vessels of that era, and the imperfect acquaintance of the ancients with navigation, would seem to preclude the idea of its having been transported in a single vessel, and the union of two or more vessels appears scarcely more probable. Charnock, in his *History of Naval Architecture*, seems, however, to lean towards the idea of a large vessel having been employed for this purpose. He mentions that Constantine had caused an immense obelisk, 115 feet high, and weighing 1500 tons, to be floated down the hill from Heliopolis to Alexandria, intending to adorn with it his new seat of empire. Death, however, frustrated his intentions, and his son caused it to be transported to Rome.

The supposed labor of quarrying and preparing these gigantic mounments has been much overrated. The mechanical skill required was inconsiderable, and the manner of operating, in all probability, has for ages been the same. In our own day we have an opportunity of ascertaining the amount of labor expended upon a similar monument in Russia. The monolith erected in honor of the Emperor Alexander is twelve feet in diameter and eighty-four feet high. This required the labor of six hundred men for two years.

At a short distance from the obelisk stands the twisted brazen column, which in the neighborhood of gigantic monuments appears to be comparatively insig-

nificant ; and yet its history teems with interest. It is a hollow casting of bronze, now twelve feet high. It represents three twisted columns, and is for its age and as a specimen of the arts the most authentic monument of antiquity in existence. There is some doubt expressed by travellers whether its original position has not been reversed, but its gradual taper upwards as it now stands, disproves this idea. It formerly terminated at the top in three serpents' heads, and Gibbon relates that when the victorious Mohammed entered the city, either flushed with the excitement of victory, or desirous of exhibiting his personal strength, he struck off one of the serpent's heads at a single blow.

This brazen column once belonged to the Persians, who assigned to it the highest antiquity. It was captured from them, with many other trophies, at the battle of Plataea, and formed for centuries the celebrated tripod from whence the priestess delivered her oracles at Delphi. Some have supposed it to be one of the brazen serpents alluded to in Exodus, but without going so far back it may be reasonably supposed to have been at least 500 years in the possession of the Persians. Upon this hypothesis, we are now looking upon a specimen of human art which has lasted for nearly thirty centuries.

It has already been mentioned that one of the sides of the Hippodrome is bounded by the peristyle of the royal mosque of Achmed. This peristyle forms a vaulted gallery, the arcades of which are supported by granite and porphyritic columns of large dimensions. In the centre of the court are fountains, for the ablutions which precede every act of worship among the Mohammedans. We did not attempt to enter, but through the windows we were enabled to perceive a vast matted hall, and from the ceiling depended thousands of little colored glass lamps and ostriches' eggs to within seven or eight feet of the floor. With the general form of the mosques, the Turks have also borrowed from the Greeks these peurile decorations, which greatly impair the otherwise splendid interior. These childish ornaments may be seen in the oldest Greek churches in Asia at the

present day. When the mosques are open upon public occasions for evening prayers, the glare from these myriads of lamps is said to be almost overpowering, and to exhibit the whole of the interior in its most imposing form.

Near this mosque is the toorbay, or mausoleum, of its illustrious founder. There are several of these distributed over various parts of the city, and one which belongs to the present reigning family merits a particular description. It is a marble edifice, built in the oriental style, with gilded gratings across the windows. In the interior are a number of coffins, surmounted by turbans and covered by Cashmere shawls, which are said to be of immense value. From the ceiling were suspended costly silver and gold lamps, which are kept continually burning, while a lad on his knees was whining through his nose a dismal canticle, analogous probably to the service in other countries for the repose of the dead. Unlike most monuments of royal vanity or ostentation, these mausolea are of some utility to the living, for to each of them is attached a public fountain for the benefit of the poor. In approaching Constantinople from the Sea of Marmora, the Mosque of Achmed, with its six long and slender minarets piercing the skies, is one of the first objects which designates the imperial city.

On a trip up the Golden Horn we passed, on our right, the engineer barracks, and, on our left, the mosque of Eyoub, or Job, a disciple of the prophet, and whose bones were miraculously found here, and who is revered as the patron of Constantinople. It is the only mosque which strangers are not permitted to enter. The walls are said to be encrusted with the rarest marbles, and the floor covered with the richest carpets. There is preserved here a piece of rich brown and white marble, bearing the print of the prophet's foot. The tomb of the saint is surrounded by a balustrade of silver, and near it a well of miraculous water, which is drawn up in silver buckets, and presented to the faithful in vases of the same metal. In this mosque is preserved the

sacred banner of the prophet, which we are informed is only unfurled on great occasions. On the distant above are the infantry barracks, where the sultan took up his residence during the war with Russia in 1857.

As we proceeded up the harbor the water became very shallow, and a number of red painted posts served to mark out the channel. Here we saw, rotting at the wharves, numerous state barges, probably the last representatives of row-galleys in existence. The land on each side now became a level marsh, while the barren treeless hills beyond were covered with Jewish and Armenian cemeteries. As we proceeded the river Lucas, the termination of the Golden Horn, dwindled to a petty creek, fringed along its banks with unpicturesque brickyards.

On our return to the city we were treated to a sight of the supreme head of the state and church, the sultan himself. He was on horseback, riding from the seraglio to the mosque, with a small retinue. The sultan wore on his head the ordinary red fez of the country, and his person was enveloped in a fawn-colored silk cloak, fastened round his neck by a brilliant diamond clasp. His majesty rides on a European saddle with long stirrups, and has the reputation of being a fearless rider. As the sultan approached, those who had petitions to present for redress of grievances held them over their heads, and upon a given signal handed them to an attendant, by whom they were laid before the sultan on his return from the mosque. In these cases we are informed speedy justice is obtained; if favorable, the applicant is immediately gratified; if unfavorable, he receives his petition torn in two, and from this there is no appeal.

We took off our hats as the sultan approached, and he did up the honor of examining us with much attention. Agreeably to the homely adage that a cat may look upon a king, we returned the royal stare with equal freedom and minuteness. He is by no means a remarkable looking person, and has not inherited much of the commanding dignity of his ancestors, but has

the appearance of some vim and energy for a modern Turk.

In pursuance of an invitation from the commandant of the arsenal, we visited the navy-yard, where we were gratified with a sight of letting in the water to one of the dry-docks containing a ship of the line. The navy-yard, or arsenal, as it is termed here, covers a large extent of ground, commencing just above Galata, and extending along the Golden Horn for nearly a mile and a half. It has a noble range of storehouses and workshops solidly constructed of stone, and contains also ropewalks, a hospital, and a prison. It is under the control of a Reis liman bey, or intendant of the arsenal, and the Tershannay emini, or secretary of the navy, has also his office within the walls. About 500 laborers are usually employed, independent of numerous galley-slaves. These latter are cut-throats of every grade; but the greater number are Albanian desperadoes, a fierce and truculent race, eternally warring with their neighbors, and rarely giving or asking quarter. Their religious ideas are so vague that the Christians consider them as Mohammedans, and the Turks believe them to be "no better than Christians." They certainly possess the bull-dog quality of courage in a remarkable degree, which led Byron, in speaking of them, to ask, "Who ever saw their backs?" As they assisted us out of the boat, in hopes of a trifling gratuity, we felt a shudder at being in close contact with such ferocious and desperate-looking ruffians.

The various operations of the yard appeared to be conducted with great perseverance in preparation for the expected war, though in that slow and easy manner so characteristic of the Turks, and which will one day prove their ruin. They were engaged putting up steam engines; one for boring guns, another for sawing wood, a third for rolling copper. These have all lately arrived from England with the requisite engineers. The two large dry-docks in this yard are built of a coarse limestone, in a substantial and workmanlike manner. They were constructed many years ago, under the direction

of an able French engineer. Two or three war-ships were in the docks undergoing repairs.

Since the Greek revolution, no Greeks are permitted to serve in any capacity on board their fleet, and this regulation is strictly enforced. They regard the employment of foreigners in their service with suspicion, and indeed have much reason for it. A few French and English officers have occasionally appeared in their service, but they were careful to carry with them the protection of their own country. The ill effects of this were visible at Navarino, where they were compelled to abandon the fleet previous to the action, as they were threatened by the French admiral to be treated as pirates or rebels if they were taken.

The Turks have some good qualities as sailors, and others which will for a long time continue to operate against them. We do not speak of the men, for they are capable of being made first-rate sailors, as they are able, active, clean, and subordinate. The fault lies with the officers, who, under the existing regulations, seem to take no pride in their rank, and indulge in the indolence and apathy which mark the character of the Turkish effendi. We have seen crowds of young naval officers in attendance at the levee of a grandee, who instead of exhibiting their quarter-deck paces in the ante-chamber, were snugly stowed away upon a divan with their heels tucked under them, and waiting for hours in the same position without the slightest indication of impatience or uneasiness. It is fair to presume that the same sort of anchor watch is kept on board ship, and that there is not much difference in fact between a watch on deck and a watch below.

There is, moreover, no respect or etiquette kept up between the officers of different ranks, and blows are distributed rather more freely among the officers than upon the crew. An admiral will pull a captain by the beard without ceremony; a captain will kick a commandant, the commandant tweak the nose of a lieutenant, and a lieutenant whip a score of middies before breakfast, upon the slightest provocation. Nor is this

all ; the captain pacha has the power of life and death over all his officers and crews, a power which he exercises without ceremony or responsibility. No such thing as a court of inquiry, court martial, or judge advocates are ever heard of, although these have been within the last two months attempted to be introduced into the army.

The ration of the Turkish sailors are good, and amply sufficient for all their wants. Their pay is \$3 62½ cents per month, and they are also furnished with clothes. They are divided into as many messes as there are cannon, and the number of seamen attached to each ship varies according to circumstances. The usual complement of a ship of the line is stated to be 1200 ; but the fondness for large retinues, which distinguish all orientals, increases this number to an enormous amount.

Each district of the empire is bound to contribute a certain number of sailors, and upon their return from a cruise they are permitted to visit their friends upon furlough. Should they exceed their furlough two or three weeks, little notice is taken of the transgression. This is, however, obviously wrong, and is one of the many causes which prevent the government from fitting out an expedition upon the spur of the moment.

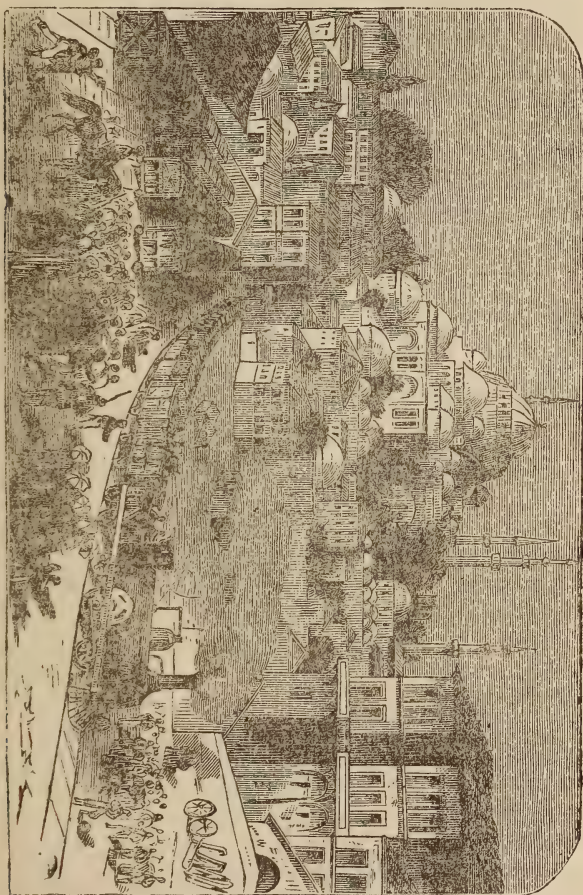
The walls of Constantinople are built of alternate ranges of stone and brick, are of considerable thickness, and till retain their ancient battlements and towers. The outer ditch is twenty-five or thirty feet wide. As military defences they are utterly worthless ; for the very first discharge of artillery will shake these tottering and earthquake riven walls to their foundations. An appearance of strength is kept up by large square towers distributed at certain intervals along the whole line of wall ; but nothing can be more deceptive, for these towers are hollow, and are in the same ruinous state with the rest of the structure. There are a few places along the line of the wall which are open to the sea, and small quays near them admit the market-boats which belong to various ports along the Sea of Mar-

mora. One of the most agreeable streets in the city runs along the wall for its entire length, and the houses located upon it are generally of three stories, and much better than the average. A line across the peninsula is the base of the triangle, within which the city is situated. This area is surrounded by triple walls on the land side, the most assailable point, and have a fosse in front. They were built chiefly by the second Theodosius, and retain in various places their original appearance, except that large trees have sprung up from the fosse, and from the rents made by repeated earthquakes. The triple ranges rise one above the other, and are strengthened by lofty towers, square, circular, or octagonal. The intervals between the walls are about eighteen feet, but are in many places choked up with earth and masses of the fallen ramparts; and the fosse, twenty-five feet broad, is now converted into herb gardens and cherry orchards, with here and there a solitary cottage. So lofty is the innermost wall that to those following the road on the outside, none of the mosques or other buildings of the capital are visible, except an occasional tower. Six gates open into the city from the land, one of which, the third in succession from the Golden Horn, is the Top Kapoussi, or cannon-gate, which formerly bore the name of St. Romanus. Here the last of the Constantines fell in the defence of his capital, and the Ottoman conqueror entered. The landward walls terminate on the Sea of Marmora, at the famous castle of the Seven Towers, and the golden gate within its area. The gate now stopped up was a triumphal arch, erected by Theodosius to commemorate his victory over Maximus. The castle, originally a Greek fortress, was built by Mohammed II., and has been used as a state prison. Three of its seven towers have disappeared, and the four remaining are ruinous, yet still conspicuous, bulwarks, 200 feet high.

There are numerous large barracks about the city, and they are computed to be capable of containing altogether 70,000 men. Constantinople is the great rendezvous for troops in time of war, and the great depot for all army supplies and munitions.

In the course of our rambles we passed through many streets occupied by artisans, and had occasion to notice the different districts allotted to each occupation. We passed in succession the district where pipes are sold,

VIEW OF CONSTANTINOPLE.  
(Soldiers Embarking for the Seat of War.)



the shoe, confectionery, copper, wood-turning, cap, and various other districts. The mechanic arts appear to be at a low ebb, to judge from the specimens around us.

The blacksmith's work is exceedingly coarse and imperfect; the cabinet-maker would deem it absurd to attempt to make a perfect joint; the turner works with an ordinary hand-bow, while his toes afford him no inconsiderable assistance; and the shoemaker supplies, by means of paste, gum, and plaster, the deficiencies of his thread. The trades in which the greatest proficiency is displayed are the coppersmiths, wood-carvers, and pipe-makers. The culinary utensils of the Turks, and indeed of all the Eastern nations, are of copper, and the business of the coppersmiths is consequently very extensive. Fine castings of brass are well executed, and their brass cannon, for taste and beauty of finish, will compare with those of any nation in Europe. The carvers in wood, for whose productions also there is a great demand, execute their work, which consists chiefly of fruits, flowers, and arabesques, with great taste and ingenuity.

In no article, perhaps, do the Turks display more ostentation and extravagance than in their pipes. This is carried so far, that for a single amber head we have known the sum of \$300 to be paid, and have heard even a larger sum mentioned.

Houses are run up in Constantinople with a celerity which would gladden the heart of one of our own contractors. Two or three weeks suffices to run up an ordinary structure. We should consider, however, what a Turkish house really is before we give way to astonishment at the quickness with which they are constructed. The mosques and a few public buildings only are of stone. The houses, even to the palaces of the sultans, are entirely of wood, and have no fire-places or chimneys. The frame is of the smallest possible size; the clapboards are of such thin stuff that they are fastened with tenpenny nails, and the floors of rough broad planks, laid down without the least attention being paid to their joinings together. These seams are frequently so wide that an acquaintance dropped his cane through one of them while on a visit to a Periot nobleman; and as he could not request the floor to be taken up for such a trifle, he was obliged to put up with its

loss. Of course, the numerous stories related of children being lost through these crevices are to be treated as pleasant exaggerations; for whenever they become wide enough to allow of such an accident, small slips of wood are introduced to fill up the seams. A dwelling of three stories is considered a palace. The Turks look upon it as presumptuous for mortal man to erect imperishable buildings for human habitation. Prior to 1845 the streets were neither named nor numbered, but a more civilized usage now is adopted.

The entire ignorance which prevails on all subjects connected with domestic architecture, or rather, the carelessness which pervades every branch of the mechanic arts, is truly surprising. We do not think that we ever saw a straight wall, a level floor, or a true perpendicular, in any house during my residence in Turkey. The chief architects are Armenians, who build usually by contract, and employ chiefly the Bulgarians as day-laborers. Rents are very low. Fires are frequent, and, in consequence of the frailness of the structures and narrowness of the streets (seldom more than twenty feet wide), are very destructive. The general use of charcoal fires, and the universal habit and careless manner of smoking, and the matted floors, add to their frequency. The means provided for extinguishing them is entirely inadequate, and interpose but a feeble resistance to the progress of the devouring element. The engines, in fact, are not larger than those employed with us to water our gardens. They have but a single chamber, which is about eight inches long by three or four in diameter; they are carried readily about by hand, and, in fact, seem far better calculated to nourish than to quench a flame. The firemen are selected for their great personal strength and activity. They are naked to the waists, and their heads are protected by a broad copper cap.

On the lofty Seraskier's Tower, a guard is constantly stationed to watch for the breaking out of fires. When one occurs, the guard beats an immense drum, and shouts at the top of his voice, *Yangin var ! Yangin var !*

"Fire there is! Fire there is!" to assemble the firemen and alarm the inhabitants. The tower of Galata is used for the same purpose in the suburb. If it is daylight, flags are hung out, to indicate by their color and arrangement the direction of the fire, and by night other signals for this end are adopted.

Fountains of fantastic design, and gaudily decorated, but some of them ornamental, are numerous in the city, and are often inscribed with the text from the Koran,

"By water everything lives."

The water is not carried into the houses by pipes, as with us, but the people supply themselves from the fountains. There are also public water carriers, who make a living by distributing water through the city. Baths are indulged in by persons of both sexes and all classes, as is uniformly the



PUBLIC WATER CARRIER.

case with Mahometans; and of these establishments there are not less than 130 for public use. Though some are built of marble, their external appearance is not remarkable; but the interiors are spacious, and supply all the appendages necessary to the complete enjoyment of the first oriental luxuries. The water is brought by aqueducts, partly above and partly under ground, from reservoirs in the neighbor-

hood of Belgrade, a village fifteen miles north of the capital.

It is impossible to travel anywhere in the vicinity of Constantinople without being struck with the great pains taken by the Turks to treasure up every rill, or the minutest trickle from the face of the rocks. These are carefully collected in marble or brick reservoirs, and the surplus is conveyed by pipes to the main stream. In passing through sequestered dells, the traveller frequently comes suddenly upon one of these sculptured marble fountains, which adds just enough of ornament to embellish the rural scene. They are frequently decorated with inscriptions setting forth the greatness and goodness of Providence, and inviting the weary traveller to make due acknowledgments for the same. Unlike our civilized ostentation, the name of the benevolent constructor never appears on these sculptured stones. The quaint Turkish adage, which serves as a rule of conduct, is well exemplified in this as well as in many other instances; "Do good and throw it into the sea; if the fishes don't know it, God will."

Among the hills at various distances, from fifteen to twenty miles from the city, are constructed large artificial reservoirs. Advantage is taken of a natural situation, such as a narrow valley or gorge between two mountains, and a strong and substantial work of masonry is carried across, sufficiently high to give the water its required level. The great work of the Greek emperors for supplying the city with fresh water are still to be seen, and surpass in extent anything of the kind found at Rome. They include the aqueduct of Valens, which connects the third and fourth of the city's seven hills, consisting of a double row of forty Gothic arches, now in a ruinous state, though still serving to convey water; and a vast subterranean construction, called the imperial cistern of Constantine; also the Palace of the Thousand and One Pillars, designed to retain a supply of water in the event of a siege. This reservoir is now dry, and occupied by artisans, who ply their trade in almost total darkness. Another

cistern, containing water, extends under several streets, and resembles a great underground lake ; its dimensions are quite unknown.

We have heard many foreigners converse on the probable consequences of an attack upon Constantinople by the Russians : they unanimously agreed that the true policy of the enemy would be to stop the aqueducts which supply the city with water, and it would be compelled to surrender without a blow.

We were invited by a high official to visit the imperial palace, called the Seraglio. This is not a single building, but a group of structures of various forms and dimensions, interspersed with fountains, baths, grottos, courts, gardens, and shrubberies, the whole surrounded by a high wall, nearly three miles in circuit. Besides the more private apartments, which are rigidly guarded from intrusion, the enclosure contains the divan, the presence chamber, the mint, the treasury, the palace of the vizier, infirmaries, stables, barge-houses, kitchens, and other offices, forming in fact, a miniature city, with inmates said to number 6,000 when the court is in residence. Within the enclosure is the church in which Theodosius convened the Council known as the Second of Constantinople. There also may be seen the celebrated pillar of Theodosius the Great. In the third division is the hall of the throne and the library, which is believed to be very rich in manuscripts. The principal entrance is by a gate or porte, through a building which resemble a huge guard-house. It contains the public offices where the business of the state is transacted, and is, therefore, styled the Sublime Porte. There is very little to interest the visitor in this far-famed palace, with the exception of a kind of armory, where specimens of old Turkish weapons and dresses are shown.

The mosque of Solimanie, erected by the Sultan Soliman, though smaller than St. Sophia, is far superior in style and beauty, and is universally admired as the finest specimen of oriental architecture in the city. Seven mosques are dignified with the title of imperial,

and most of them bear the names of their founders : these are,—St. Sophia, Sultan Mohammed, Sultan Selim, the Solimanie, and Sultan Bajazet. Besides these, there are perhaps not less than 200 smaller mosques and 300 public chapels ; so that the city cannot be said to be deficient in places of public worship.

In the Fanar, just within the gate of St. Peter, stands the patriarchal Greek church of St. George ; and close adjoining is the dwelling of the patriarch. The cathedral is a humble dwelling, neatly kept, but not capable of holding more than from six to seven hundred persons. It has no statues, but the walls of the inner sanctuary are decorated with some paintings and a coarse mosaic, representing the Virgin. Those who are credulous may here see an episcopal chair of burnished wood, and believe it to be the veritable cathedra from which Chrysostom delivered his homilies, with a pillar said to be the one to which our Lord was bound when he was scourged by order of Pilate.

Very little can be said of the schools and colleges of Turkey. Quite a number of primary schools, such as they are, have been established, but the Turks do not seem to take kindly to learning. The various institutions of education are of a very productive character. For the most part nothing is taught to the pupils but reading and writing, principally from the Koran as a text book ; and to the more advanced pupils instruction in drill. The expense is met out of the mosque funds and by the parents. In the colleges most of the pupils are preparing for the army. The great bulk of the population have no school education. The females are especially ignorant, and in fact are held in small estimation. They are submissive, and retiring, and consider their veils to be evidences not merely for modesty, but of decency, and, as a necessary consequence, those who do not wear them are scarcely decent in their eyes. With these views, it will be difficult to persuade them to receive instruction from any European or American source.

It would be difficult to leave Constantinople without

a word about the dogs, which are a characteristic feature of the city, and infest the streets in herds. These curs, notwithstanding the destruction of thousands by the late sultan, are now as numerous as ever, and are the chief scavengers of which the city can boast, subsisting upon offal from the butchers' shops, the carcasses of animals, and other refuse. None of the Turks own them, but all protect them. They are never admitted into houses, but the streets are surrendered to them as a kind of rightful domain, while some consider it a sort of religious duty to furnish kennels for their litters, and reservoirs of water and food. For a fuller description of them we refer the reader to Mark Twain, who describes them in detail.

The largest of the suburbs of the capital GALATA, extends along the north side of the harbor. It contains the custom-house, the shops, and counting-houses of the merchants engaged in foreign trade, is the principal seat of commerce, and the usual landing-place from the Sea of Marmora. The inhabitants are foreigners of all nations, with Turks. The almost entire absence of wheel vehicles of any kind gives a strange, silent character to the streets. Immediately behind Galata, only separated from it by a wall, is Pera, on the upper slopes and summit of a hill. This suburb is the head-quarters of diplomacy; the residence of the European ambassadors and consuls. It has nothing oriental in its aspect, but resembles a second-rate town of Italy. Galata is continued eastward to the Bosphorus by Tophana, which derives its name from a cannon foundry at the spot. It contains, also, the artillery barracks; and its fine quay is the usual place of embarkation for Asia.

Constantinople, it will be recollected, is nearly in the same parallel of latitude with New-York, but it enjoys a much finer climate; for orange-trees live with slight protection during the winter, and olive is enabled to withstand the slight frosts which occasionally occur during that period of the year. The climate is truly delightful, and I know of no spot on the globe more healthy: situated between two seas, the sultry effects

of the south winds are tempered in summer by the cool breezes from the Euxine ; and on the other hand, during winter, the cold northern blasts are neutralized by the warm breezes from the Sea of Marmora and the Egean. It is, however, colder than places in Italy and Spain, and liable to sudden changes of temperature. In summer the heat is at times excessive, and during this period the foreign ambassadors, and many others sojourn up the Bosphorus at Buyukdery, to which place we made an excursion, and found it to be a pretty village, overlooking the Black Sea, and adorned with many so-called "palaces." These structures are high piles of black boards outwardly, but within are provided with handsome courts, filled with orange, rose, and oleander trees, halls of marble, and handsome reception rooms. When sailing down the Bosphorus on our return trip we could not but admire the beauty of its scenery. This natural canal winds throughout its whole extent, the outlet of the Black Sea, between high mountains, now wild and picturesque, now sloping down with verdure to the water's edge. It is about twenty miles in length, and varies from three quarters to two miles in breadth. It receives the waters of some twenty small streams in its progress. On its banks are palaces, the castles of Roumelia and Anatolia, (at its narrowest point,) and several forts and villages. Going towards Constantinople we were much impressed with the superior effect of the city at a distance, to that produced by a close inspection. With eyes riveted on the expanding splendors, we watched, as they rose out of the bosom of the surrounding waters, the pointed minarets, the swelling cupolas, and the innumerable habitations, either stretching along the jagged shore, or reflecting their image in the mirror of the deep, or creeping up the crested mountain, and tracing their outline in the expanse of the sky. At first agglomerated in a single confused mass, the lesser parts of this immense whole seemed, as we advanced, by degrees to unfold, to disengage themselves from each other, and to grow into various groups, divided by wide chasms and deep indentations ; until at last

the cluster, thus far still distinctly connected, became transformed, as if by magic, into three distinct cities, each individually of prodigious extent, and each separated from the other two by an arm of that sea whose silver tide encompassed their base, and made its vast circuit rest half in Europe, half in Asia. Entranced by the magnificent spectacle, we felt as if all the faculties of our souls were insufficient fully to embrace its glories. We hardly retained power to breathe, and almost apprehended that in doing so we might dispel the glorious vision, and find its whole fabric only a delusive dream. This is not the language of exaggeration; but it is equally true that close inspection is as disappointing as the distant prospect is attractive.

Immediately opposite to Constantinople is SCUTARI, situated upon the coast of Asia, and forming the starting point of the roads leading to the Asiatic provinces of the empire. Scutari is regarded as a suburb of the the Turkish capital, though the arm of the sea which flows between is 5,750 feet<sup>1</sup> (or rather more than a mile) in width. Scutari acquired, during the Anglo-French campaigns against Russia in 1854-5, a painful notoriety, in connection with the sufferings of our fellow countrymen, for whose use hospitals were established there.

In order to reach Scutari from Constantinople, it is necessary to ascend the Bosphorus as high as Beschik Tash, and then the current sweeps you to the opposite side. On the passage we noticed a large building near Scutari, which is a public granary: here and in similar buildings is stored all the grain required for the metropolis. In imitation of the ancients, grain is a government monopoly, and this system is one of the most effectual that could possibly be devised to keep the people in a state of abject poverty. The government and the various officers intrusted with its management all contrive to make money out of it as it passes through their hands; while the poor cultivator is, perhaps, deprived of the fruits of his honest industry. It is inconceivable how far rapacity blinds them to the

true interests of the country. If these granaries were burnt to the ground—if every man could bring his grain to the city, and sell it at the best price—the city would be far better supplied, and at a cheaper rate. But it is not the price of grain alone which is thus improperly attempted to be regulated by law. Every article of food has a fixed price, whether sold by wholesale or retail; and from the lordly dealer in oil, down to the humble vender of roasted chestnuts, all are liable to fine, imprisonment, bastinado, or decapitation, for the least infraction of the law.

The streets of Scutari afford a strong contrast with those of the capital, being wide and airy, and apparently laid out with much more regularity. Its position on the gentle slope of a hill, which descends towards the Bosphorus and overlooks the Sea of Marmora, would be considered as eminently beautiful, and would attract more general admiration, were it not for its vicinity to that magnificent city and harbor which is almost without its parallel in the world. Comparing its apparent size with that of Constantinople, we should be inclined to assign to Scutari a population of 80,000. It is almost exclusively inhabited by Turks; and the neatness and order which prevail in the place strikingly contrast with Galata and Pera. On the heights are the extensive barracks erected by sultan Selim, which were converted into hospitals for the sick and wounded of the British army in the Crimea.

From the upper part of the town the eye takes in at a glance the whole sea of Marmora, the snowy tops of Olympus, and the windings of the Bosphorus. There are numerous establishments for silk weaving in the town, and coarse cotton goods are always manufactured. It is here also that the devotees assemble for the annual pilgrimage to the Shrine of the Mecca. Large bands of men, women, and children, impelled by mixed motives of devotion, curiosity and trade, and willing to endure dangers and privations, journey through a desolate country, and are honoured with the title of hadji upon their return. This pilgrimage is strictly enjoined upon every

true mussulman by the Koran, but the wealthy are permitted to perform it by proxy. Many of the pilgrims also visit Jerusalem and Medina.

But Scutari is perhaps most noted as containing the great cemetery of Constantinople, said to be the largest in the world. From one spot we could take in its whole extent with the eye, and estimated it to contain about five hundred acres.\* The formal and gloomy cypress, the emblem of immortality of the ancients, on account of its extreme durability, defines precisely the limits of this marble city of the dead. So long, and so busily has time been at work to fill this chosen spot; so repeatedly has Constantinople poured into this ultimate receptacle almost its whole contents, that the capital of the living, spite of its immense population, scarcely counts a single breathing inhabitant for every ten silent inmates of this city of the dead. Already do its fields of blooming sepulchres stretch far away on every side, across the brow of the hills and the bend of the valleys; already are the avenues which cross each other at every step in this domain of death so lengthened, that the weary stranger from whatever point he comes still finds before him many a dreary mile of road between marshalled tombs and mournful cypresses ere he reaches his journey's seemingly receding end; and yet, every year does this common patrimony of all the heirs to decay still exhibit a rapidly-increasing size, a fresh and wider line of boundary, and a new belt of young plantations growing up between new flower-beds of graves.

There lie, scarcely one foot beneath the surface of a swelling soil, ready to burst at every point with its festering contents, more than half the generations whom death has continued to mow down for nearly four centuries in the vast capital of Islamism. There lie, side by side, on the same level, in cells the size of their bodies, and only distinguished by a marble turban somewhat longer or deeper, somewhat rounder or squarer personages in life far as heaven and earth asunder, in birth, in station, in gifts of nature, and in long-labored acquirements. There lie, sunk alike in their last sleep—

alike food for the worm that lives on death—the conqueror who filled the universe with his name, and the peasant scarcely known in his own hamlet ; elders bending under the weight of years, and infants of a single hour ; men with intellects of angels, and men with understandings inferior to those of brutes ; the beauty of Georgia, and the black of Sennaar ; virgins, beggars, heroes, and women.

ADRIANOPLE, the capital of European Turkey from 1366 to 1453, stands near the banks of the Muritza, north-west of Constantinople, with which it is connected by rail, and ranks after it in extent and consequence, containing about 140,000 inhabitants. The name commemorates its founder, the Roman Emperor Hadrian. It stands on a beautiful plain, watered by the Maritza, and celebrated for its plantation of roses, from which a considerable quantity of attar of roses is made. It has some manufactures of leather, and considerable inland traffic. Like all Turkish towns, it has a magnificent appearance when viewed from a distance, but on entering it the streets are found to be narrow, crooked, and dirty. The city is a collection of wooden houses and narrow streets, the latter darkened by projections from the opposite dwellings, and the whole besprinkled with mosques, baths, khans, bazaars, and gardens. Among the bazaars, that of Ali Pasha is remarkable for its size, being three hundred yards long, built of alternate red and white bricks, and devoted to the sale of the more costly commodities, as shawls, muslins and jewellery. Among the forty mosques, that of Sultan Selim is pre-eminent, one of the largest and most beautiful edifices of Mohammedanism, a monument of its founder's partiality for the city. It has four lofty fluted minarets of very elegant construction, ascended by spiral staircases, 1000 windows, and an exterior court paved with large slabs of white marble. Long after Adrianople ceased to be the capital, several of the sultans made it their residence, as Mohammed IV., Mustapha II., and Achmet III., a preference which so exasperated the

Janissaries, that it was one considerable cause of the rebellion which led to their suppression. The Russians held possession of it for few weeks during their hostile entrance into Turkey in 1829, and concluded there a well-known treaty. There are several towns of considerable size in this part of the country, but without any features of special interest, except a few on the coast which are historical sites. *Enos*, at the mouth of the Maritza, is the port of Adrianople, and a place of about 10,000 inhabitants. *Gallipoli*, a port near the northern extremity of the Dardanelles, the Callipolis of ancient geography, and within the narrow tract which formed the ancient Tracian Chersonese, and is 130 miles west-south-west of Constantinople, and has a shipping trade in corn, wine, and oil, with manufactures of morocco leather. It is the largest town on the Hellespont, and is pleasantly situated in a bay on the slope of a hill, and a picturesque rocky bluff juts out from the town, surmounted by a venerable octangular tower, which formerly served the purpose of a lighthouse. Twelve minarets point to the skies. We observed in the town a large ruined tower, and the remains of a still greater one, which are not devoid of historic interest. They are said to have been built some four hundred years ago, by the celebrated Moslem conqueror Bajazet, surnamed Yiderim, or the Thunderbolt. Gallipoli is likewise memorable as the first town in Europe occupied by the Turks under the learned and virtuous Amurath. The barracks for soldiers appear to be very extensive, and the town has an artificial harbor for small craft, with a small light on one of its piers. Here, during the Crimean war, the British and French troops first encamped on Turkish soil. In the town and neighborhood are seen many remains of ancient sculpture and architecture, the most noteworthy of which are the magazines and cellars built by Justinian. *Cavallu*, a small port on the north coast of the Archipelago, is the ancient Neapolis, the landing-place of St. Paul on his voyage to Macedonia. Here Mohammed Ali was born, who, after being engaged in its shipping trade, the

export of cotton and tobacco, rose to be Pasha of Egypt, and acquired such power that the intervention of the Wertern Powers was necessary to prevent him from subverting the Turkish empire. Ten miles inland is the plain which witnessed the memorable defeat of Brutus and Cassius by Augustus and Mark Anthony, 41 B. C. A wretched village and a few ruins here represent Philippi, a city founded by Philip of Macedon, the scene of the Apostle's imprisonment, and the first place in Europe where Christianity was proclaimed.

*Saloniki*, on the Archipelago, at the head of the gulf of that name, represents Thessalonica, associated with his life and labors, and now ranks after Adrianople in the number of its population, 70,000, and is next to Constantinople in the extent of its commerce. It has considerable manufactures of leather, cotton, carpets, silk, and metal. Monuments go back to primitive Christian times, and to the prior age of Greek and Roman heathenism. It has an imposing appearance from the sea, mosques, minarets, and domes rise up from the shore, tier above tier, to the summit of a hill, capped by a strongly-built citadel. The minarets are always prominent features in Turkish towns. They are slender towers, about ten feet in diameter, and from forty to eighty feet high. A spiral staircase within leads to a projecting balcony near the top, from whence the muzzim, or parish clerk, calls the faithful to prayer. These minarets are always painted white, and their summits terminate in a black conical roof. They are always connected with a mosque, and produce a pleasing and picturesque effect in the distance, in spite of the ludicrous association excited by their grotesque form. They have not unaptly been compared to a gigantic candle surmounted by its extinguisher. Nearly half the population of Saloniki are Jews, who have a large scholastic establishment, numbering 1,000 pupils. Greeks also are numerous. Previous to the Turkish capture of the city under Amurath II., many of the inhabitants left it, and, anticipating the permanent conquest of the country, they settled themselves in other

lands. Among these refugees was the celebrated Theodore Gaza, who repaired to Italy, rapidly acquired the Latin language, became rector of the university of Ferrara, and contributed to the revival of letters in Western Europe.

A very remarkable region bounds the Gulf of Saloniki on the eastern side. This is a peninsula projecting into the Archipelago, which forms three minor peninsulas at its termination, advancing like a trident into the sea. The easternmost prong is of great interest, as the *Hagion Oros*, or Holy mountain of the Greeks, the *Monte Santo* of the Italians, otherwise Mount Athos, the denomination, properly speaking, only of the high peak at the extremity. This minor peninsula is about forty miles in length, and on an average four miles in breadth. It is connected with the larger by a low narrow isthmus, through which Xerxes cut a canal for his fleet, to save some tedious and dangerous navigation, a few traces of which are still distinctly visible. From the isthmus the ground rises in undulations, until it forms a steep central ridge, which runs like a backbone through the entire tract. Towards the southern end it attains an elevation of about 4,000 feet, and then, after a slight depression, suddenly throws up the vast conical peak of Mount Athos, 6,400 feet high, the base of which is washed on three sides by the sea. Lateral valleys and deep gorges run down from the central ridge to the coast, with magnificent vegetation clothing their slopes. Above are forests of beech and chestnut ; below are oak and plane trees, with the olive, cyprus, and arbutus, upon which luxuriant creepers have fastened, and hang in festoons from their branches. The peak itself is, from its height and solitary position, its conical and delicate color, a most impressive mountain. It rises several thousand feet above the region of firs in a steep mass of white marble, which, from exposure to the atmosphere, assumes a faint tender tint of gray, of the strange beauty of which some idea may be formed by those who have seen the dolomite peaks of the Tyrol. Its pyramidal outline we were able to see from the plains

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of Troy, nearly 100 miles off, towering up from the horizon, like a vast spirit of the waters, when the rest of the peninsula was concealed below. So great is the distance that it is only visible at sunset when the faintness of the light allows it to appear. From its isolated position it is a centre of attraction to the storms in the north of the Ægean; in consequence of which the Greek sailors have so great a dread of rounding it in winter, that it would be no unreasonable speculation for an enterprising government to renew the work of Xerxes. Mount Athos was one of the stations of the fire-beacons which carried Agamemnon's telegram to Clytemnestra. The architect Dinocrates proposed to carve the huge peak into a statue of Alexander. Pliny reported that when the sun is going down, the shadow of the mountain stretched as far as Myrrhina in Lemnos; and the island of Skiathos is stated to derive its name from the fact that at the summer solstice, at sunrise, the shadow is projected to it over the intervening sea. From a remote period this singular peninsula has been occupied by a large number of Greek monks, who discretely came to terms with the sultans, prior to the conquest of Constantinople, and have ever since been tolerated in the exclusive possession of the territory, on payment of a tax (£4,000 per annum), which a Turkish officer, the only Mohammedan within its bounds, collects. There are twenty monasteries, most of which have five sea-views, and have more the appearance of feudal strongholds than religious houses. They have libraries stored with manuscripts, abandoned to dust and neglect, from which hopes have been entertained, but have not yet been realized, of the recovery of literary treasures supposed to be lost. In the middle ages Mount Athos was the centre of Greek learning, and of Byzantine art. The monks who follow the rule of Basilus, number about 8,000. The general interests of the communities are governed by a representative body, with an annually elected president at its head, who has the style during his term of office of the "First Man of Athos." No woman is allowed on any account

to step into the district ; and the restriction is extended to female creatures of every kind. Not a hen, cow, sow, mare, or she-cat is tolerated ; but all the monasteries have huge tom-cats, procured of course from the outlying world. The communities are kept up by the admission of members from without, and as some of these have entered the peninsula in very early life, and have never quitted it, the image of womankind has faded completely from recollection. We were gravely asked by one of the fraternity : "What sort of human creatures are women ?" It was elicited from the inquirer that he had only seen his mother, and had forgotten even her appearance, as he had been placed when four years old under the care of an uncle in one of the monasteries, and had not since mingled with the outer world, a period of twenty-four years. The monks never eat meat, but subsist on fish, fruit and vegetables. They are engaged in agriculture, gardening, and the care of bees ; and a considerable trade is carried on in amulets, images, crucifixes, and small articles of furniture, all their own manufacture. These are also the pursuits of a fluctuating body of seculars, who seldom amount to less than 3000. They form the population of Karyæs, or "The Hazels," the only village in the district, centrally situated in the midst of gardens and vineyards, and certainly the only place in the world with the resemblance of a town where no marriage is celebrated, no births occurs, the inhabitants being all bachelors. Here resides the Turkish officer who collects the annual tribute for the government, but even he is not allowed to have his wife with him. Once a year, on the festival of the Transfiguration, some of the monks go up Mount Athos, and celebrate mass at the summit. The peak rises to so sharp a point as only to have room for a little chapel on one side, from which the crags descend in tremendous precipices, and for a small platform on the other, a few feet wide, from which again the cliffs fall away rapidly.

PHILIPPOLI, 250 miles north-west of Constantinople, on the upper waters of the Maritza river, is a city

of about 35,000 inhabitants. It is the terminus of the railway from the capital. It has considerable local trade, and some manufactures in silk and cotton. Uskings is a place of some 15,000 souls, in the extreme north-western corner of the province of Roumelia, on the head waters of the Vardor, and is the capital of a pashalic. Monaster, in the south-western portion, is also the seat of Government of a pashalic; it lies near the foot of Mount Pindus; has a population of 15,000, and is a picturesque as well as bustling town. The majority of its inhabitants, as in many of the provincial towns of Turkey in Europe, are Greeks and Bulgarians, the only Turkish residents being the garrison and officials.

The province of Roumelia, which we have been considering, is the largest province in the European portion of the empire, and the only one in which the Turks are numerous. It is for the most part fertile, though much broken into mountain and vale. The whole eastern portion of it is an elevated plain, having but one outlet, through which the Maritza river, which, with its feeders, waters the great part of it, escapes to the Sea. The valley of this river, though in some parts sandy, is generally productive. The country is rich in wood of various sorts, and in corn and vine-yards, and abounds in good pasturage. But it sadly lacks development, as may be judged from the fact that there are not more than five or six public roads in the whole region. The lofty Balkan range affords not only protection from the northern blasts, but is the great strategic and defensive barrier against northern invasion. Several paths cross the mountains, and in some of them ruins of ancient gates, one of them the work of Trajan are still visible. Some ancient roads cut through by the Romans are still in existence. At the eastern end of the range, towards the Black Sea, the mountains are much lower, and more easily to be passed; still there can be no doubt but that when occupied by a powerful army, skilfully commanded, and with proper advantage taken of the strategic positions, this line of hills could be made

a strong bulwark, against a land attack from the north. The weakness of the defence consists in the fact that the very use of it implies the abandonment of more than one half the European portion of the country to the ravages of the foe, and further, that even the country to the south of it,—the mountains—is open to attack and invasion by sea in three directions. Add to this the consideration that the Turks have failed to strengthen the natural stronghold with defensive works, and the lack of an engineering skill, on the part of their generals, whether this province will fare better than those situated north of the Balkan hills, when threatened by the Russian hosts.

The province of THESSALY, on the western side of the Archipelago, is a spacious and luxurious basin-shaped plain, surrounded on every side with grand highland barriers. On the north rise the Cambunian Mountains, separating it from the province of Roumelia; on the west is the chain of Pindus; on the south are the ridges of Othrys and Cæta; on the east lies the sea, with the bold forms of Pelion and Ossa. It is a fine valley, watered by the river Selembria, the ancient Peneus, which forces itself through a deep gorge in the mountains near the coast. At the north-east corner the encircling heights are broken by the gorge, which was the ancient Vale of Tempe, and which affords the only road from the plain northwards, which does not lead over a mountain pass. This spot, so renowned for its beauty, is not a valley, but a defile, separating the masses of Olympus and Ossa, through which the Selembria flows to the Archipelago. It is about five miles long, lined on both sides with towering precipitous cliffs, which alternately advance and retreat, and leave only room for a narrow passage on the right bank of the stream, in the formation of which the rocks at various points have been cut away. The scenery has recalled the remembrance of Killiecrankie, in Scotland, and Dovedale, in Derbyshire, but is upon a much grander scale. Ledges of the cliffs are covered with wood, and wherever space is afforded by the water-side, ivy-clad planes, oaks, and

other forest trees appear, of very remarkable size, which throw their branches over the river, and at intervals almost hide it from view. Mount Olympus, famous in antiquity as the fabled habitation of the gods, where Jupiter sat shrouded in mists and clouds from the eyes of mortals, rises to the height of 9754 feet. Fine woods of chestnut, beech, oak, and plane, clothe the lower slopes, and dark forests of pine the upper. The brow is bare, and scarcely ever free from snow. Once a year, on St. John's Day, the 24th of June, some Greek priests from the neighborhood go up to a small chapel near the highest point, to perform mass.

*Larissa* (Turk. *Yenitschir*), the chief town of Thessaly, is delightfully situated towards the centre of the fertile plain on the banks of the Selembria, environed with groves of oranges, lemons, citrons, and pomegranates, from which arise the slender and dazzlingly white minarets of numerous mosques. It carries on an important transit-trade, with manufactures of silk and cotton-goods, and Turkey-red dye-works. Population, 25,000. Twenty miles to the south, *Fersala*, a small place, represents Pharsalus, where Pompey was overthrown by Cæsar, 48 B.C., and did not rein in his steed in fleeing from the battle-field until he gained the Vale of Tempo. The Thessalian plain is still as celebrated for its breed of horses as when Alexander the Great received his famous charger, Bucephalus, from its pastures.

Remarkable monasteries, at Meteora, occupy a high lying valley on the eastern slope of the range of Pindus. Here a number of isolated rocks occur, which have a character perfectly unique to the eyes, as if formed by the art of man, rather than by the more varied and irregular operations of nature. Some are quite conical in shape: other are single pillars of great height and very small diameter; others are nearly rhomboidal, and actually incline over their base; not a few are perfect oblongs, with perpendicular sides and level summits. They rise from the midst of splendid vegetation, which also partly fills up the intervals between them. Their

elevation varies from 200 to 300 feet. It is on the tops of these pinnacles and towers, which seem unapproachable by the foot of man, that the religious houses are placed ; and in some instances they so entirely cover them that the precipices descend from every side of the buildings into the deep-wooded hollows below. The mode of gaining access to these aerial buildings is either by nets in which the visitor is drawn up from above, or by ladders of wood and rope, made in separate joints, and let down over the face of the cliff. We preferred the former method, the least hazardous, though not without its trial to the nerves. We fired off a pistol to attract the attention of the monks, when long before the echo, reverberated by the cliffs around, had died away over Pindus, two or three cowed heads were thrust out from under the covered platform projecting from the summit of the rock. The rope is worked by a pulley and windlass. After reconnoitring us for a moment, the monks threw down a strong net, lowering at the same time a thick rope, with an iron hook at its end. Our guide spread the net on the ground, and we seated ourselves in it cross-legged. He then gathered the meshes together over our heads, and hung them on the hook. The monks above then worked the windlass, and in about three minutes and a half, we reached the summit, a distance of between 200 and 300 feet, swinging to and fro in the breeze, and turning like a joint of meat before a slow fire. These remarkable rocks appear to have been known to the ancients, but are supposed to have undergone a considerable change in their site and form within a comparatively recent period. Formerly, twenty-four of the strangely situated monastic dwellings were numbered, but not half of them exist at present, and only about four or five are inhabited. These are destined to perish in the lapse of time, as the rocks on which they are built are composed of a loose conglomerate, extremely liable to delapidation and decay.

The province of ALBANIA, on the coast of the Adriatic, the ancient Epirus, to the west of the Pindus chain,

is one of the most mountainous portions of Turkey, and answers to the meaning of its name, "mountain-region," being bounded on the east by a bold chain from north to south, intersected by gorges of extraordinary grandeur, sometimes gloomy and terrible. Their interior forms in many places a high plateau, elevated more than two thousand feet above the level of the sea. The mountain-knot of Sharra-tagh has its summits covered with snow nearly all the year round, and many parts of the chain of Pindus are of scarcely inferior elevation. The valleys by which this region is intersected are generally narrow in their upper or eastern portions, but widen towards the west, and in the middle part of Albania a plain extends along the shores of the Adriatic for a distance of nearly ten miles inland. This plain is bounded on the south by the range of Mount Khimera, an offset of the main chain of Pindus; the range terminates at Cape Linguetta, a bold promontory at the eastern entrance of the Adriatic. In northern Albania and Herzgovina the mountain-chains are immediately adjacent to the coast, and rise by a succession of terraces towards the interior, the only openings being those by which the river-valleys communicate with the sea. The portion of Albania which is to the south of Mount Khimera nearly coincides with the ancient province of Epirus. Middle and northern Albania fall within the limits of the ancient Illyricum. Gibbon wrote of this district, as "a country within sight of Italy less known than the interior of Africa." But since his day it has been amply illustrated by the descriptive traveller, the classical antiquarian, the landscape painter and the poet. Agriculture is not much prosecuted in spite of the excellence both of the climate and soil, but herds of cattle and sheep are numerous, and the olive and mulberry are common. The inhabitants, mostly descended from the ancient Illyrians, mixed with Greeks and Slaves, are as rude as their native hills; of frank bearing, but of haughty, excitable, and vindictive temperament; with a picturesque costume. They are commonly called Arnoots, but they call themselves

Skypetars, and generally profess Mohammedanism, but have never been scrupulous in the observance of its precepts, while they have ever been turbulent subjects of the sultan. Little was known of them till their long successful resistance to the Turks introduced them to the civilized world ; and since that date, their history, as known to us, is a succession of revolts and scenes of violence, up to the time when Ali Pasha, of Janina, succeeded in establishing a sort of organization, held together by bands of iron.

When he at length fell, the Porte commenced a series of measures to quell the turbulent spirit of the people ; but as the execution of these purposes was based upon self-interest and aided by treachery, scarcely any result was obtained. Then Sultan Mahmoud's reforms were to be enforced, to bow the necks of chieftains and cancel the immunities of the tribes who had hitherto enjoyed a practical independence. The application of force led to violent opposition and resistance ; and hence resulted the insurrection, which at last, in 1835, amounted to war, in the district of Scutari. So ill-managed both in political and military bearings, that even after the Turks had finished a campaign with a large army, the Arnoots lost nothing but a great portion of their loyalty to the Padischah. New injudicious attempts led to further rising, and it is only very recently that the clannish tribes appear to have succumbed to authority, and to be prepared to join heart and hand with the Osmanli Turks. Even at the present day they are insubordinate and impulsive, quick to resent any injury or slight, and requiring to be treated rather as allied provinces than as integral portions of the empire. A recent pasha employed coercive measures to get men to serve in the *Nizam*, or regulars : "If the Sultan requires soldiers, we will send, not 6,000, but 60,000," they replied ; "but they shall be dressed and fight as they please, not be made puppets of, in that dispicable *Nizam*." The Pasha, too hasty in employing force, was driven back into his stronghold, and in three days saw the heights around him covered with

30,000 armed men. From this dilemma he was only extricated by the arrival of a pasha from Constantinople, who knowing his own men better, negotiated so successfully, that the pacified Arnauts returned in quiet to their homes.

*Janina*, in the south of the province, once a large and flourishing city, situated on the shore of a spacious mountain-lake of the same name, recalls to the memory of many European visitors the famous rebel chieftain Ali Pasha, in the early part of the present century, who made it his capital and stronghold, and raised it to considerable importance. Commerce and population have both greatly declined, and now barely number 15,000, the Greeks and Jews being most numerous. It has numerous mosques and Greek churches, and manufactures gold-brocade, gold-lace, morocco leather, and silk and cotton goods. The banks of the lakes are highly picturesque, and enclosed by lofty mountains. The temple and grove of Dodona, the most famous oracle of antiquity, destroyed before the Christian era, stood at the south extremity of the lake. *Scutari*, in the north, is at present the principal town. It contains 40,000 inhabitants, and stands at the southern end of a lake of the same name, on the river Boyana, which drains the lake into the Adriatic. This town is the chief outlet for the produce of a highly fertile district around it. Its merchants export wool, hides, beeswax, tobacco, and dried fish; and import manufactured goods largely in return, for the supply of the province. *Alvona*, though only a small place of 5000 souls, is the principal port on the long Albanian coast, opposite to Italy. *Durazzo*, a small fortified port on a rocky peninsula, is of interest as the Dyrrachium of the Romans, where Pompey was beleaguered by Cæsar, and where passengers ordinarily landed from the Brundisium, in Italy, on their way to Greece. Brundisium and Dyrrachium have been appositely styled the Dover and Calais of antiquity.

A small but remarkable territory lies immediately on the north, with the Italian name of MONTENEGRO, but

called Kara-tagh by the Turks, and Tzernagora by the natives. The three terms have the same meaning, "black mountain," alluding to the dark pine forests which once almost entirely clothed the surface, some traces of which remain. It is only about sixty miles in length, by rather more than thirty in breadth, and corresponds in its area to that of the county of Surrey. The population does not exceed 100,000, all Slavonians and members of the Greek Church. Yet such is the difficult nature of the country, that this small community, scarcely affording 20,000 men capable of bearing arms, successfully maintained its independence down to the present period. For generations, although independent, the Turkish government continued to regard them as subjects in continued insurrection, although unable to subdue them. Only within the last thirty years has the acknowledgment of allegiance been enforced by a powerful Turkish army.

It is altogether a mountain region, lying amongst the elevated ranges of the Dinaric Alps. The general aspect of Montenegro is that of a succession of elevated ridges, diversified here and there by a lofty mountain peak, and, in some parts, looking like a sea of immense waves turned into stone. Trees and bushes grow amidst the crags; and in the rugged district of Cevo the fissures in the rocks are like a glacier, which no horse could pass over without breaking its legs. The mountains are all limestone, as in Dalmatia; but in no part of that country do they appear to be tossed about as in Montenegro, where a circuitous track, barely indicated by some large loose stones, calling itself a road, enables a man on foot with difficulty to pass from the crest of one ascent to another. And some idea of the rugged character of the country may be formed from the impression of the people themselves, who say that "when God was in the act of distributing stones over the earth, the bag that held them burst, and let them all fall upon Montenegro."

The government is vested in an hereditary chieftain of the family of Petrovich, who takes the title of Vla-

dika, or "ruler," who unites in his person the civil, military, and ecclesiastical functions, and is assisted by a council of elders. The Vladika is commander-in-chief of the army, and he is the only remaining instance of the military bishops who played so distinguished a part in the wars of the middle ages. Nor is he inferior to those of former days in courage or warlike prowess; and no man in the country can point a cannon or a rifle with more precision than the Vladika. This dignity, instead of descending from father to son, has generally gone from uncle to nephew, in consequence of the prince being usually also the metropolitan bishop of the Greek church, and therefore incapable of contracting marriage. But in 1851, when a new chief succeeded, he refused to take holy orders, and the bishopric was conferred upon another member of the family. Except in times of public peril, the people have little respect for authority, but do that which is right in their own eyes, and are specially prompt to redress injuries with the strong hand. It is deemed imperative upon the eldest son to avenge the murder or the violent death of a father. If of tender years, he is trained to consider himself the minister of retribution, to be executed on reaching maturity. The Montenegrins are a tall, good-looking race, excellent marksmen, and brave to excess. In cases of emergency, even the cripples are carried on the backs of women, and lodged behind bits of rock where they can load and discharge their guns. War is waged with most revolting ferocity, the heads of slain and wounded enemies being invariably cut off, and exhibited as trophies. In habit they are rude and warlike; approaching to semi-barbarism, and regarding with something of contempt the ordinary pursuits of industry.

Such labor as is necessary is generally imposed upon the women, whose social position is far from enviable. The men are seldom inclined to carry anything, or take any trouble they can possibly transfer to the women, who are beasts of burden in Montenegro. They are therefore very muscular and strong, and the beauty they sometimes possess, is soon lost by the hard and

course complexions they acquire, their youth being generally exhausted by the laborous and unfeminine occupations they follow. The sheaves of corn, the bundles of wood, are all carried by women; while the men are supposed to be too much interested in the nobler pursuits of war or pillage, to attend to meaner labors. As soon as the tillage of the land is completed, they think they have done all that befalls man; the inferior drudgery is the produce of woman. The men, therefore, are content, to smoke the pipe of idleness, or indulge in desultory talk, imagining that they maintain the dignity of their sex by reducing women to the condition of slaves. The Montenegrin woman not only kisses the hand of her husband, as in the East, but also of strangers; and a traveller, as he passes through the country, is surprised to receive this strange token of welcome at the house where he lodges, and even on the road.

The Montenegrins cultivate the ground to some extent, and raise crops of maize and potatoes, besides other vegetables; but their chief dependence is on their numerous flocks of sheep and goats. Their surplus produce (including smoked mutton, skins and coarse wool, cheese, tallow, bacon, bees'-wax, and live stock) is for the most part disposed of at the neighboring Austrian town of *Cattaro*, whence they obtain in return arms and gunpowder, wine, spirits, salts, and various manufactured articles.

The road between *Cattaro* and *Zettinie*, although the principal commercial route of the country, is a mere mountain-path, not practicable in all places even for beasts of burden. There are, in fact, no artificial roads in Montenegro, and the inhabitants do not make them, lest they should give facilities to invaders. The paths which connect the hamlets or small villages with each other are in general impracticable excepting on foot, and goods consequently require to be carried on the backs of the mountaineers.

In the early part of the last century (1712), the people of Montenegro took up arms in favor of Peter the Great, of Russia, and defeated a numerous Turkish

army near Mount Vrana, since which time the more inaccessible part of the country—the canton of Katunska, as it is called—has considered itself, until very recently, quite independent. The inhabitants of the more southern districts have placed themselves under the sway of the Vladika during subsequent periods. The mountain tribes immediately to the eastward of Montenegro, proper (within the valleys of the river Moratsha, and its tributary, the Zento) have only joined the confederacy within the present century: they are known as the *Berdas*.

The Russian sympathies of the Montenegrin mountaineers—arising, it may be presumed, from community of religious faith rather than from any other motive—have been displayed in recent times. These sympathies with the coincident feeling of hostility towards the Turkish power, have been industriously fostered by the agency of the Austrian government. *Cettigne*, the residence of the Viadika, is a mountain village of some fifty houses, a few miles to the south-east of the Austrian part of Cattaro.

BOSNIA, with that part of Croatia which belongs to Turkey, and the Herzegovina, a district so called from the title of its ancient princes, *Herzog*, “duke,” forms an eyalet of the empire, and is its most north-westerly section. It is largely traversed for more or less elevated ranges of the Dinaric Alps, and inhabited by a rude population, who, though Slavonians, profess Mohammedanism to the extent of about one-half their number. Like the Albanians, they adopted the religion of their conquerors from political motives, to preserve their social importance; and, like them, they have not been dutiful subjects either of the Sultan or the Prophet. Their women are less secluded than in common under the Moslem law, and have long enjoyed the liberty of appearing in public very slightly veiled. Still, while allowing themselves every licence that is convenient, the Mohammedan Bosniaks are much more intolerant to others than the Turks themselves; and have fiercely

opposed the project of the government to put all subjects upon an equal footing irrespective of race and religion. It was in quelling an insurrection in this district in 1851, caused by the reforming policy of the authorities that Omar Pasha first obtained prominence.

*Bosna-Serai*, the capital, nearly 500 miles north-west of Constantinople, and 122 miles south of Belgrade, stands on both sides of the small stream called Migliazza, an affluent of the Bosna, which in turn flows into the Save, and contains 70,000 inhabitants, engaged in trade and various manufactures. It lies nearly 500 miles north-west of Constantinople. Four handsome stone bridges cross the stream. A vast number of fine trees mingle with the houses, and give that garden-like aspect to the town which has caused it to be styled the Damascus of the North. Not less than 122 mosques, with their gilded domes and minarets, further orientalise the view which the eye commands from the lofty rock of the old castle. This building now in ruins, was erected by the Hungarians prior to the Turkish conquest. Important iron-mines and mineral baths are in the neighborhood. One half of the population are Turks, an unusually large proportion for this neighborhood. Jews and Greeks are also numerous. It has considerable inland traffic which extends its relations to the neighboring provinces of Hungary, and even to a small extent with Germany. Its manufactures are fire-arms and other articles of iron and copper, also of leather, cotton, and woollen goods. The chief agents in prosecuting trade are Jews.

*Travnik*, a small town on the north-west, is the head-quarters of the military and the usual residence of the pasha, as the most central and advantageous position in the whole province. It is approached by a pretty glen, stands on a rapid stream, from which the high rock of the citadel rises up boldly, and possesses the gaudy tomb of Djelaudin Pasha, who, being defeated by the anti-reforming Mussulmans, destroyed himself by poison. An instance of suicide has rarely occurred in the past history of Turkey, and is very unusual in

Mohammedan society anywhere. The other towns of Bosnia, as well as those in Croatia and Herzegovina, are of small size, though some of them have considerable inland trade, and in several of them mining and working in metal is an important interest. Zoornik, on the left bank of the Doina, has 15,000 inhabitants. Mostar, the capital of Herzegovina, is a small town on the Neretva with some 10,000 inhabitants. The river is crossed by a beautiful Roman bridge of a single arch. Banialuka, in Croatia, is a busy commercial town, as well as an important military fortress.

The Herzegovina and Bosnia together have a population of about 1,216,000, of whom 575,000 are Christians of the Greek Church, 440,000 Mussulmans, and 200,000 Roman Catholics. Though nominally separate, these provinces may properly be considered as one. Of the Mohammedan population, the greater number are the descendants of Christians who embraced the religion of Mahomet when their country was conquered by the Osmanli. To this descend, perhaps, it is owing that they have always exhibited a spirit of opposition to the central authority of Constantinople. The old Bosnian nobility, whose forefathers became perverts from the Catholic or Greek faith, have been metamorphosed into Begs and Agas, and are distinguished by fanatical hatred to the Greek rayahs, who, in their turn, hold them, the descendants of apostates, in greater detestation than even the true Osmanli; and these, again, hating Christianity, while they oppress the rayahs, despise and condemn the Beg or the Aga, whose ancestors adopted the true religion only under the compulsion of circumstances. The Mussulman population fills the towns, while the Christians chiefly occupy the villages scattered far apart.

Bosnia may be considered as the most barbarous of the provinces of Turkey in Europe. The mass of the people are ground to the dust under their present rulers. There is no development of the material resources of the country, no means of employment or occupation, which might enable the poor to meet the ever-increasing

taxation, the extortion of the officials, and the heavy exactions of their own clergy. These last are almost inconceivably ignorant, superstitious, and greedy. The Turks are the locusts: the priests constitute the plague of lice and flies following the locusts. In Bosnia proper there are many tracts of soil of marvelous fertility, differing in this respect from the Herzegovina, which may be fitly described as a limestone desert.



## CHAPTER IX

### PROVINCE OF SERVIA.

The principality of SERVIA, which has excited so much attention of late days is nearly independent, and lies along the south bank of the Danube, and embraces almost the whole basin of the Morava, one of its principal affluents. The southern portion forms high plateaus, but towards the course of the Save and Danube, the country spreads out into extensive plains. Near the eastern frontier of Servia, towards Bulgaria, is the subordinate chain of the North Balkan Mountains, which advance close to the banks of the Danube, immediately opposite to the Southern Carpathian system, and narrow the river into the defile of the Iron Gate. The surface has fine upland scenery, and presents a glorious panorama from the highest peak of the Kopaunik, being overlooked in nearly its whole extent from Bosnia to Bulgaria, from Roumelia to Hungary. There is also great sylvan beauty, even where habitations and enclosures are entirely wanting, the country looking like a garden in one place, a trim lawn and park in another. It has an area of more than 18,000 square miles, and a population exceeding one million, consisting almost entirely of Serbs. These people form one of the many branches of the Slavonic family, and have preserved their nationality in its full integrity. Mostly peasants, they occupy villages in the gorges of the mountains; or in the depths of the woods; live in rude mud or log dwellings in a very primitive manner, and draw from the land the food they require, voluntarily assisting each other in getting in the grain as soon as it was ready, without fee or reward. The common fruit tree is the plum, from which a kind of brandy, *slivovitza*, the ordinary beverage of the country, is made. Almost every village has a large plantation in its vicinity. Vast

numbers of swine are reared, which fatten to an enormous size in the woods, and are sent to the markets of Pesth and Vienna. Servia has no towns of any considerable size, but its population are actively engaged in the various pursuits of agricultural and commercial industry, and the province has of late years made considerable progress in wealth and general importance. There are valuable mines, including argentiferous copper, lead, and iron, in many parts of the province. The people possess an extensive collection of popular songs, and a native literature of high class has been created in the present century.

After being an independent kingdom, the Turks obtained the mastery of Servia, under Amaruth I., by the battle of Kossova, in 1363. But many of the people took refuge in the more difficult highlands, where they became freebooters, rather than submit to the foreign yoke. A race of outlaws was thus perpetuated by them under the name of *haiducks*, who successfully defied the whole power of the government to root them out of their retreats. They infested the roads and passes, levied contributions upon travellers of the dominant class, and found shelter in the cabins of the peasantry, with whom they were connected by the ties of a common descent and religion, during the severity of winter. The virtual independence of Servia is of recent origin, and dates its commencement in a series of insurrections during the early years of the present century—movements prompted by the misgovernment to which the province had been subject under Turkish sway. The first of these outbreaks, in 1801, was headed by George Petrovitch—known as Czerny, or Black George, who put himself at the head of the national party and succeeded in obtaining important concessions from the Porte. Subsequent contests, though attended by various fluctuations of fortune, have ultimately left the Servians to the nearly uncontrolled management of their internal affairs. Milosch Obrenoritsch, the successful leader of an insurrection in 1815, was declared hereditary sovereign of the country, but after a vigorous rule

of some years was ultimately obliged to abdicate his power. In 1830 the country was constituted a principality, under a prince or hospodar, electing its own ruler and managing its internal affairs, but acknowledging the supremacy of the sultan by a small annual tribute, and submitting external relations to his control. Alexander, grandson of Czerny, reigned as third prince from 1842 to 1858, having been elected by an assembly of the people. Prince Milan is now the head of the local government and of the Servian rebellion. The population of Servia by the census of 1872 is 1,100,000, the greatest number being Christians of the Greek Church, the Mohammedans numbering about 5000, the Roman Catholics 3500, with a few hundred Protestants, and nearly 25,000 gypsies. Jews to the number of 1800 are only tolerated in one city—Belgrade—where they are confined to one part of the town. Servia has just been styled an independent principality since 1829. However, like Moldavia and Wallachia, it has paid a yearly tribute to the sultan, amounting to \$100,000. Besides this annual payment, on the accession of each new Servian ruler 100,000 piastres is presented by the prince to the sultan, who in return sends the “berat” of investiture.

In 1876 the army proper numbered 4000, with a militia strength of 70,000. The revenue of the principality in the same year amounted to \$3,556,000, which was all expended, Servia, however, being without any public debt. The soil is fertile and productive, but three-fourths of its surface are uncultivated. The people are averse to labor, either as cultivators or artisans: the peasants, rather than work for themselves, employ for the construction of their cottages itinerant masons and carpenters from the adjacent Turkish province of Albania. As indicative of the inclinations of the people, it may be remarked that while the Greek Christians acknowledge in some measure the primacy of the Patriarch of the Greek Church at Constantinople, they know nothing and acknowledge nothing of the supremacy of the Patriarch. *Kragojevatz*, a small central town, is the principal seat of government. The Turks, until the

recent uprising, retained the right of garrisoning some frontier places, and were in force at Belgrade, on account of the strategic importance of the site, at the confluence of the Save with the Danube, the most advanced post of the Mohammedan power in the direction of the heart of Europe. This city, of historic celebrity as the scene of many a bloody struggle between the soldiers of the Cross and the Crescent, though now decayed, still contains a population of 30,000. *Belgrade* is seated on the southern bank of the Danube, opposite to the confluence of the Save, in a position of great natural strength and importance. During a period of three centuries and a half, its possession was the frequent object of contest between the Turks and the Austrians, and it withstood repeated sieges on the part of either power. The most famous of these was in 1717, when Prince Eugene sat down before it with an army of 90,000 men, and defeated a Turkish army of more than double that number which advanced to its relief. Since 1791 it has remained permanently in the Turkish possession, until the present rebellion and for a short period during the Servian insurrection in 1813. The former manufactures and trade of Belgrade have declined: its houses are mean, its streets dirty, many of the fortifications in ruins, and the whole aspect of the place wretched, but it is still the Ottoman fortress, the advanced post of the power symbolized by the Crescent—*historic* Belgrade, splendid in the stories of the past. It is here that the European traveller first comes in contact with Oriental dress and usages. Immediately opposite Belgrade, in the angle formed between the Save and the Danube, is the Austrian town of Semlin. The two frontier towns of these two nations are less than a gun-shot apart, and the two flags are constantly flying, as if in defiance of each other, on the castles on opposite sides of the river. Belgrade had till recently Servian and Turkish quarters, the former sloping down to the Save and the latter to the Danube, with a strong fortress jutting out exactly at the point of confluence of the rivers, of which a pasha was the command-

ant, who represented the suzerainty of the Porte. A singular-looking street, the Lange Gasse, composed of dilapidated houses of ornamental architecture, commemorates the Austrian occupation of twenty-two years at the beginning of the last century. Most of the turbaned race lingering in the town are poor, and follow humble occupations, wood-splitting, water-carrying, portorage on the quay, and boating on the river. They are also, with few exceptions, the barbers, and have that superior dexterity which distinguishes the craft in the East. Belgrade has its name from the Slavonic *bielo*, "white," and *grad* or *grod*, a "fort" or "town;" but the Turks call it *Dyrol-Fihad*, the "House of the Holy War," in allusion to their repeated contests for its possession with the powers of Christendom. It has suffered from the extension of navigation on the Danube; for instead of being the stopping place as formerly, proceeding overland to Constantinople, they go on by the great river and the Black Sea to the capital. *Semendria*, a town with some trade, is on the Danube below Belgrade.

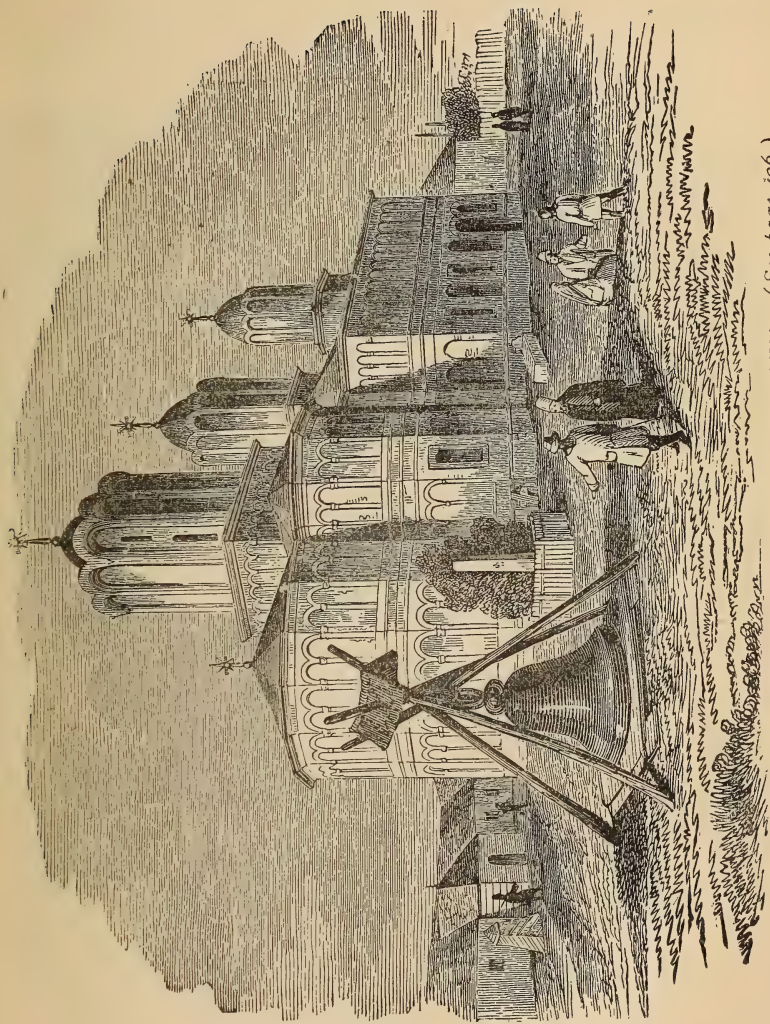
The two provinces of WALLACHIA and MOLDAVIA, frequently called the *Danubian Principalities*, situated north of the Danube, are enclosed in other directions by the Austrian and Russian dominions; and, like the preceding district, are little more than nominally subject to the Porte. They contribute a large number of tributaries to the frontier river, the Shyl, Aluta, Argish, Jalomnitza, Sereth, and Pruth, the last of which forms part of the boundary between Moldavia and the Russian province of Bessarabia. While intruded upon by the Carpathian Mountains on the side of Austria, they are chiefly great levels, including forests and pasturelands, are abundantly fertile, and are capable of becoming one of the principal granaries of Europe. Some parts of lower Wallachia, immediately adjacent to the mouth of the river, are covered with extensive marshes, which render the climate unhealthy and subject to bilious fevers; but generally the country is healthful. These provinces are identical in their inhabitants, lan-

guage, and unfortunate history. They pay a yearly tribute to Constantinople as the price of their autonomy, the present favorite expression for a partial independence, wrung from the Sultan by Western influence. The peasantry, who comprise the bulk of the people, call themselves Roumani or Romans, and style their native country *Tsara Roumaneska*, "Roman Land." They are a Greco-Latin race, descended from the ancient Dacians and Roman colonists who settled in the region upon its conquest by the Emperor Trajan. Their language is derived from the Latin to the extent of more than half its words. The territorial proprietors, boyars or nobles, are of Slavonic origin, and obtained possession as conquerors. Gypsies, who travel as musicians, and are in constant attendance at all the fairs, are very numerous. The established religion is that of the Greek Church, but all forms of Christianity are tolerated, and their professors enjoy equal political rights. Monasteries are excessively numerous, and an immense amount of property is in the hands of the priesthood, which attempts have recently been made to secularize. The fate of these fine provinces has been wretched in the extreme, owing to misgovernment, ignorance, and heavy taxation. The degradation of the inhabitants may be attributed to the effects of arbitrary power, in times gone by, changing almost every year, committed to a stranger, who brings with him a retinue of other strangers, or needy, abject courtiers. Dignitaries and offices were sold to the highest bidders, and the pashalics of these unfortunate provinces were publicly bought at Constantinople. The rulers and deputies must recover from their oppressed subjects the purchase money of their offices, their annual tribute and bribes for the Dragomans and members of the Divan. The prince disposes of the great offices of the province, and is commander in chief of the army, and also supreme judge, and his decrees are irrevocable. There are no statutes in force, and the only code consulted is several hundred years old. Decisions are given according to the whims of the prince and divan, and are generally influenced

by bribery. The prince exercises despotic authority over the boyars; and the peasants, though no longer actually the slaves of the boyars, or proprietors, are completely subject to them, and these petty tyrants absorb a lion's share of the yearly produce of the land. The Wallachian and Moldavian people are submissive and patient; sober, gentle, religious, or superstitious; and are ignorant and very indolent, perhaps because so little of what they earn is their own. Their buildings are poor and their diet slim. The mechanical arts are mostly carried on by wandering gypsies; the commerce is in the hands of the Armenians, and the retail is transacted by Jews. The civilization of the people is at a low ebb, and they are for the most part sunk in effeminate indolence. Yet all around them nature lavishes her bounties; a fertile territory, watered by one of the finest rivers in Europe; forests of oak, pine and beech; luxuriant vines; mountains of granite and mines of metal; all these are powerless to incite to exertion and enterprise a people whom Turkish misrule for centuries has plunged into the depths of sloth and barbarism, and left a helpless prey to taxes and tax-gatherers. Not one-tenth of the land is cultivated, and this portion in the most slovenly manner. The Wallachians, however, raise a large number of horses, which supply the German and Austrian armies with cavalry steeds. They also export considerable wine and honey. Under a good government the population might be quadrupled, and the products almost infinitely increased. The two provinces are now politically united under the name of Roumania, and have a native prince and a representative assembly, in which the great landholders have the complete ascendancy; though the unsettled condition of the principalities, and the slow but careless spread of liberal opinions, render it doubtful how long they will be able to coerce the mass of the people. While perfectly independent in affairs of internal administration, the Sultan is recognized as the lord paramount. Both provinces are separated from Austrian Transylvania by the Carpathian mountains, and these become of great

importance in a military point of view. The passes, of which there are quite a number, are turned into advantageous military stations and commercial roads by the Austrians.

*Bukharest*, the capital of Wallachia and of the united provinces, stands in the midst of a vast marshy plain, on a navigable tributary, and about forty miles north, of the Danube, and contains a population of 60,000. The name, signifying "city of enjoyment," alludes to the agreeable environs; but the place is one of the most dissolute in Europe, all classes being inveterate gamblers. The boyars ride in gilt carriages, pay court to the prince, play faro, and attend the opera; while all around them exists the most squalid and deplorable poverty. The women are less closely veiled and watched than in more southern Turkey. The town covers an immense area, owing to the houses straggling, and having large gardens interspersed among them. The trees, many-colored roofs, the convents, with the towers and domes of more than sixty churches, render the distant view extremely pleasing. It is, however, mainly a collection of wooden tenements and mud and clay hovels, divided by irregular and ill-paved streets, with few dwellings of the better class, and scarcely a public building of importance except the churches. The commerce is extensive in the export of timber, grain, wool, salt, wax, and other raw produce, for which manufactures are received, chiefly from Germany, but also from Transylvania through mountain-passes. In 1812 the treaty by which Turkey ceded the province of Bessarabia to Russia was signed at Bukharest. *Giurgevo*, its port, a trading town on the Danube, opposite to Rustchuk, is one of the principal steamboat stations on the Wallachian side of the river. It was originally a Genoese mercantile settlement, called St. George, whence the present name. Annually, on St. Peter's Day, a great fair is held in the neighborhood, as in all Eastern Europe, upon a vast barren plain, without verdure or shade. Coarse cloths, furs, and other articles of attire, with all descriptions of food, are the chief com-



RUSSO-GREEK CHURCH AT BUCHAREST, WALLACHIA. (*See page 406.*)

AN EASTERN CASEMENT.



modities with which the stalls are furnished, but pleasure is quite as much the object in view as business. This gathering presents a very wild scene, strikingly illustrative of the varieties of costume and habits among the inhabitants of the Danubian provinces. Whole towns and villages pour in their thousands to mix with gypsy musicians and mountebanks in rude hilarity. *Ibrail* or *Brahilow*, the chief shipping port for the native produce, is a fortified Danubian town towards the Moldavian frontier. *Krajova*, near the Shyl, in the opposite part of the province, is a handsome town, containing many residences of the boyars, and is commercial likewise, with an active trade in salt. It is considered the capital of Western or Little Wallachia.

*Jassy*, the Moldavian capital, a few miles from the Pruth and the Bessarabian frontier, is picturesquely seated on a steep slope of the Kopobergh Mountains, and presents an agreeable appearance to the approaching traveller, with its white houses in the the midst of gardens, shining spires, and high buildings with green roofs. The churches are numerous. A few residences of the rich boyars are mansions, but the most wretched huts are to be seen in their immediate vicinity. The population is 30,000, nearly one-half of whom are Jews, who are the money-changers, brokers, and business-people, with all sorts of English and German hardwares, woollen goods and stuffs in their shops. One-half of the town was burned down in 1822 by the Janissaries, and its has never regained it importance. Large dealings take place in the agricultural produce of the province.

*Galatz*, the only port, of great commercial consequence, is situated on the north bank of the Danube, about midway between the discharge into it of the Pruth and the Sereth. These streams bring down the grain from the interior, chiefly wheat, in the export of which a fleet of foreign merchantmen is employed. It is the emporium of trade for Moldavia, and the adjacent portion of Wallachia. Nearly the whole business is in the hands of Greeks, who are generally under the pro-

tection of Greek, Russian, Austrian, or English passports. The place has not attractions, besides being very unhealthy during the summer months, owing to exhalations from the adjoining marshes. Corn speculations offer the only inducement to a residence. By a simple arrangement ships are loaded and cleared while yet in quarantine. For half a mile in front of one portion of the town a brick wall separates it from the river. This is pierced by a number of holes, through which the grain is thrown by means of spouts, and received in bags held by quarantine porters, who carry their loads through the shallows of the river to the vessels. *Ismail* a fortified town, on the northern or Kilia mouth of the Danube, is of tragic notoriety, from its capture by the Russians under Suwarrow, in 1790, who put the garrison to the sword. The town reverted to Turkey by the treaty of Paris in 1856, along with an adjoining portion of Bessarabia north of the Danube and east of the Pruth.

Considering their fine natural advantages, in possession of a vast extent of fertile soil and ample river irrigation, few parts of Europe are in such a backward condition as the Molda-Wallachian provinces. This is the joint effect of frequent occupation by foreign armies, a long period of political insecurity, and exclusive attention to the interests of their class by the landholders. The roads are everywhere bad. Travelling is performed in the rudest manner, and is almost impracticable in unfavorable weather. The peasantry are hardy, inured to the most opposite extremes of temperature, but are in a very low social condition. In some parts they are semi-subterranean in their dwellings, living in holes scooped out of the ground, roofed over with branches of trees and earth. The existence of such villages is chiefly indicated to the traveller by the smoke rising from them. Their farming implements, utensils, and carts are of the rudest description, and their system of farming is very primitive. The territory at the mouth of the Danube has from time immemorial been the high-road and field of battle for all the barbarians who emi-

grated from Asia into Europe. Here the light Sarmatian horseman fought against the heavy Roman legions ; and the Hun, more brutal than the Sarmatian, pursued the scattered Goths. Many others established here an ephemeral empire. The Turks displayed the victorious crescent, and the Polish eagle fled before it. The Bulgarians, the Wallachians, and Moldavians now retain possession, but at the price of their liberties ; and now the Russian hosts threaten its absorption. Such is its momentous history.



ORIENTAL CART.

The province of BULGARIA, an integral portion of the empire, which has won such an unfortunate prominence during the past year, as the scene of the reckless plunderings and brutal atrocities of the Bashi-Bazouks, and other lawless bodies of Turkish soldiers, representing the ancient *Mæsia Inferior*, extends from the Servian frontier to the Black Sea, between the southern bank of the Danube and the range of the Balkan, and constitutes a considerable portion of the valley of the

lower Danube. The surface descends from the mountains by a succession of terraces, and assumes the character of a plain towards both the river and the sea. It is generally level except in its southern parts near the Balkan. The majority of the population are of Tartar origin, analogous to that of the Turks. They migrated originally from the banks of the Voga, but have completely lost their nationality, and become Sclavonised in customs, language, and religion, except that a number have recently abandoned Greek or Latin Christianity.

Whether the inhabitants are Sclavonians has long been a subject of dispute among ethnologists. It is probable the original settlers of the country were Finns and other Mongolians, but their association and intermixture with the Sclavs throughout many centuries have left but small traces of what may have been the earlier type. The recent immense immigration of tens of thousands of Tartars, who have settled in the Dobrouschas, the north-eastern part of the province, will in time exercise a corresponding influence on the whole Bulgarian race. The modern Bulgarians we can speak of in the highest terms, having had good opportunities of observing their character. They are simple, kind, affectionate, industrious, and scrupulously honest, with benevolent countenances and cordial manners. The attire of the peasants is generally coarse white cloth and sheepskin caps; in dress and diet they are extremely frugal. Compared with their Servian neighbors, they are rather slow in intelligence. This may account for the fact that they have proved, of all the races subject to Turkey, the most submissive to the Turkish yoke. Part of the population, however, living in the mountains have long used the natural advantages of their position to claim and enjoy freedom and independence. Beyond his power as they are, the Turk can not bring them back to their allegiance, and so he revenges himself by branding them with the hated name of *haidouks*, or brigands. The Bulgarians have sought at intervals to gain their independence, but their efforts have always been wanting either in the spirit or the resources necessary to secure it. The

latest attempt to rise against their rulers was so feeble and half-hearted that it has even been stoutly denied that the attempt was made ; but the civilized world is still shuddering over the remembrance of the terrible atrocities by which it was remorselessly subdued.

We were entertained at a Bulgarian house, and it will serve for a type of the usual dwellings. It is a low, one-storied building, built of wood and mud. You mount three or four steps from the street, and find yourself in a low, dark, but large room, lighted only by two doors, without the assistance of windows. The floor is of earth, dry, uneven, and dusty, bare of matting or anything to relieve its nakedness. There are no divans around the walls ; there is no furniture but three or four three-legged stools. In one corner is a heap of several bushels of threshed wheat, and in the middle of the floor is the one redeeming feature of the place—a fire burning pleasantly, and sending up its smoke through a pyramidal chimney which yawns in the ceiling, and through which one can see the stars as through a monster inverted telescope. There are three other rooms in the house, but although there are wooden benches or platforms around the walls, there is not a mat, nor a carpet, nor a rug, nor a coverlet, nor a rag of bedding to be seen. The whole place has a wretched, bare, and poverty-stricken look that is depressing in the extreme. The women and children, too, have left the premises to us for the night and gone to a neighbor's, which makes the place still more dreary and uninviting. Misery, poverty, wretchedness are written in the dust of the floor and on the smoke-begrimmed walls. And yet this house is the best in the village, and this village is in the middle of a rich and fertile little valley. It is well cultivated, and the whole way from Chupren here was lined on both sides with a continuous succession of fields of tall, luxuriant Indian corn. But we observed here in Bulgaria that the villages in the richest part of the country, the broad plains and valleys, are the poorest and most miserable, while those in the mountains are comparatively flourishing—a fact for which we can only account on the suppo-

sition that the mountain villages afford less hold to the tax farmer and the tithe collector ; that the mountaineers are more successful, owing, perhaps, to greater force of character, in resisting extortions, and that they have in their forests and almost inaccessible mountain pastures resources which are wanting to the people of the plains.

*Sophia*, the capital, in the western part of the province, is a handsome town of 30,000 inhabitants, environed with the northern declivities of the Balkan and located upon one of the principal roads over the mountains. It has manufactories of silks, woollens, leather, and tobacco ; and considerable inland trade, supplying the northern provinces with imported goods ; is well supplied with luxurious hot baths ; and contains numerous khans, being nearly midway on the great route between Belgrade and Constantinople. The whole distance, 627 miles, until the very recent introduction of a railway as far as Philippoli occupied the ordinary government couriers seven days in the journey, and even now requires four. Traffic along this thoroughfare has lately been extensively diminished by the Danubian steamers. *Shumla*, on the eastern side of the province, occupies an important strategic position, at the head of the valley which debouches into the Bay of Varna, and at the northern opening of the great pass through the Balkan, leading from Silistria or Rustchuk to Constantinople, closed by the heights of the Balkan, which form a sort of entrenched camp around the town. It is moreover very strongly fortified, and once arrested the progress of the Russians. Hence the Turks call it *Ghazi*, or "victorious" Shumla. The town is placed at the base of heights beautifully clothed with wood, is noted for commercial industry, and is the seat of flourishing manufactories in metals. *Varna* is the principal Turkish port on the Black Sea, as well as a strong fortress, which guards the passage of the Balkan along the seaward extremity of the range. The Anglo-French armies were encamped in its vicinity, (near the Devno Lakes, immediately to the westward of the town,) during the summer of 1854, and it was thence that the

Crimean expedition sailed in September of that year, Varna fell into the hands of the Russians in 1828, during their advance to Adrianople, not without a vigorous resistance. One of the great contests between Christian and Moslem, took place in its neighborhood in 1444, when the Turks, under Amurath II., signally defeated a large army of the Hungarians, led by their king, Ladislaus, who fell in the action.

The islands belonging to European Turkey consist of Thaso, Samothraki, Imbros, Lemnos, and a few others, situated in the northern part of the Archipelago, forming a separate province ; and of Candia, with some bordering islets, at its entrance on the south, to which similar provincial distinctness belongs. The last-named island is the only one of important magnitude. Several of its towns along the Danube are fortified places, to dispute a hostile passage of that river, and on its southern frontier also, guarding the passes of the Balkan mountains, are many fortifications. Widin (25,000 inhabitants,) *Nikopoli*, *Sistova*, *Ruschuk*, *Turtukait* and *Silistria*, are commercial and fortified towns, situated on the south bank of the Danube, and carrying on considerable trade by means of its channel. The names of these and other places in their vicinity have become familiar from the events of the Turkish and Russian campaigns of 1853 and 1854. Silistria, in particular, will be ever memorable for the heroic and successful defence made by its garrison when besieged by the Russians in the latter year, on which occasion the assailants were ultimately obliged to recross the Danube with severe loss. On two former occasions (in 1773 and 1809) Silistria has successfully withstood the besieging armies of Russia, but had been obliged to yield to that power in 1829, after a prolonged struggle. Widin, considerably higher up the Danube, is one of the most important military stations in Turkey, and is strongly defended. In 1689 the Turks sustained a severe defeat by the Imperialists before the walls of Widin.

The extreme north-eastern corner of Bulgaria, a tract enclosed between the lower Danube and the Black

Sea, forms the marshy region of the Dobrudscha. A line drawn between the port of Kustendij on the Black Sea, and the small town of Rassova, at the northward bend of the Danube, marks the southern limit of this tract, and nearly coincides with the direction of an ancient work, the remains of a wall built by the Roman emperor Trajan. The Dobrudscha was the scene of military events of some importance during the Turco-Russian campaigns of 1853 and 1854. It is a thinly inhabited and unhealthy tract of country ; but its possession enables the holder to command the navigation of the lower Danube.

CANDIA (the ancient *Crete*, called by the Turks *Kiri'd*), extends about 160 miles east and west, but is narrow throughout, and contracted in places to less than ten miles in breadth. It is traversed by a chain of high mountains, one of which, Mount Ida (now called *Upsilorites*), near the centre, rises to 7600 feet above the sea, and is mythologically associated with Jupiter as the scene in which he passed his youth. During the present century, owing to civil distractions, the population has greatly decreased, and does not now number more than 150,000, two-thirds of whom are Greeks, and the rest mostly Turks. In the rural districts many of the Greeks are Mohammedans, their ancestors having embraced the creed of the conquerors in order to secure the temporal advantages connected with it.

Its natural fertility is very great ; springs are very numerous, and among its productions are olive-oil, silk, wine, raisins, wool, carobs, valonia, wax, and honey, oranges, lemons, and various other fruits. The hills are covered with forests, among which are numerous animals, including wild bears and wolves, and the wild goat. Wheat, barley, and oats are grown, but not in sufficient quantity for the consumption of the island ; flax and cotton are also cultivated. The pastures are good and cattle abundant, but their exportation is prohibited. The principal manufactures are those of soap, leather, and spirits ; the soap made in Candia is highly

esteemed in the Levant, and fetches a high price in the markets of Trieste. British and other manufactured goods are imported, but the amount of trade is very inconsiderable. The roads in the interior are wretchedly bad, and scarcely passable even by mules. Candia, with the small adjacent islets of Gozo and others, forms one of the pashaliks of the empire, subdivided into the three minor pashaliks of Candia, Retimo, and Canea.

The town of *Candia*, the capital, contains 12,000 inhabitants, and has fortifications raised by the Venetians. It is situated on the north coast, along with *Retimo* and *Canea*, the only other places above the rank of villages. Interesting sites are on the south coast, where the harbor of Lutro and that of Kalos Limenas correspond to the *Phenice* and the *Fair Havens* of St. Paul's voyage in the Mediterranean, from Cæsarea to Rome. The island came into the possession of the Venetians in 1204, and was held through four centuries and a half. It was finally wrested from them by the capture of the capital in 1669, after the garrison had endured, with heroic firmness, a close blockade of two years and six months. The siege was conducted in person by Ahmed Kuprili, the greatest of all the Turkish grand-viziers. But the whole war lasted over a period of twenty-four years. A short time before its commencement, Cyril Lucar, a native, who had risen to the patriarchate of Constantinople, presented the Codex Alexandrinus to Charles I. of England, through the medium of the British ambassador. This is now one of the rarities of the library of the British Museum.

Mount Ida is a mass of gray limestone, scantily clothed with shrubs, and has a hill at its base in which are some curious excavations. They appear to correspond to the labyrinth for which ancient Crete was famed, often referred to by the classical writers, as by Virgil in the *Æneid*:

“As the Cretan labyrinth of old,  
With wand’ring ways, and many a winding fold,  
Involved the weary feet without redress,  
In a round error which denied recess.”

The excavations consist of a number of chambers, connected by low, narrow, and winding passages, which extend full three-quarters of a mile, but formerly much further, many passages being now closed up by the falling of the rock. We explored the place, and found the entrance so low as not to be passable without stooping. Proceeding onward with torches, a thousand twistings, twinings, sinuosities, and turn-again lanes appeared, defying the efforts of the traveller to penetrate to the further end, or, having done so, to find his way back without some precautions being observed. The method adopted was to scatter straw along the ground, and attach numbered scrolls to every difficult turning. Numerous inscriptions in the interior with dates showed that the labyrinth had been often threaded, one of which, in Italian, commemorated a Venetian visitor—"Here was the valiant Signor John de Como, captain of foot, 1526."

The African territories include EGYPT, TUNIS, and TRIPOLI. Egypt pays tribute to the sultan, and owns him as its suzerain. In all other respects it occupies the position of an independent kingdom. Under the present ruler the country has greatly advanced in material prosperity; but the expenditure has been on an excessive scale, which has led to financial embarrassment and to a forced unification of the Egyptian debt. The debt now stands at upwards of £100,000,000. The soil of Egypt repays the slightest attention of the husbandman with the most abundant harvests, but the rulers take from them, in the form of taxes, all their surplus revenue. In this way they grind them to the dust, and exercise, through subordinates, the greatest cruelty and oppression. As a consequence of this oppression, Egypt is a country of paupers. The Egyptian chief is supreme and his will is law. The viceroy has, however, been much more ready to avail himself of foreign advisers in state affairs, and in the army and navy, than the Turks, being without that vanity which characterizes the latter, and, as a consequence, his army is much more effective than that of the sultan.

Tunis, during the eighteenth century, was subject to Algiers; afterwards it became virtually independent, but sent a yearly tribute to Constantinople. Recently, by a decree of the sultan, it was made an integral portion of the Turkish empire.

Tripoli comprises the coast region lying between Tunis and Egypt. It came into the possession of the Turks in 1552. Up to 1835, however, the sultan had merely the shadow of authority. In that year the ruling dey was deposed, and a Turkish pasha appointed with vice-regal powers, and the country made an eyalet of the empire.



# THE MAHOMETAN RELIGION

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## CHAPTER X.

### LEADING DOCTRINES OF THE MAHOMETAN FAITH.

The religious belief of the Turks is so peculiar and distinct from our own, that we hope a brief exposition of its leading doctrines, with a sketch of the life of its founder, will not be unacceptable to our readers, especially when it is considered that the religious questions form so important an element in the ever-recurring eastern question, which now seems to demand a final settlement; and when it is further remembered that it is the basis of the intolerance of the more fanatical portion of the Turks, and the cause of the recent atrocities. Indeed, a scheme of religion which is embraced by more than 150,000,000 of people, and which is even at the present moment extending its empire through the centre of Africa, cannot fail to excite much interest. The Turks are strongly imbued with religious feeling and regular observers of the ordinances of the Mahometan faith. No stronger appeal can be made to them than a call in the name of the prophet. Nothing can so arouse their passions and national spirit as any question touching the ascendancy of their religious faith.

Among the various costumes of Turkey, the eyes of the traveller are naturally attracted by persons who still retain the ancient Turkish dress, and whose heads are still disfigured by immense turbans of various fantastic forms, but of one uniform green color. These are the celebrated emirs, or descendants of Fatima, the daughter of the prophet, by Ali his disciple. Hence they are often called Alidays, or descendants of Ali. They have all genealogical charts to certify to the purity of their

descent, but as there is no regular officer to verify their claims, it is belived that many have crept into the order in an improper manner, although, if detected, they are liable to fine and imprisonment. The law of descent authorizes one to be an emir by the side of his father or mother, and this explains why they are so numerous. It is supposed that they form a thirtieth part of the Ottoman population. An emir is entitled to much consideration and respect, and their rank gives them personal advantage in every career into which they may choose to enter. They have a chief called Nakeeb Eschraf, who exercises solemn sovereign authority over them, and decrees all punishment. The existence of this body has no doubt powerfully contributed to keep alive the spirit of Islamism among the people.

The religion of the Mahometans, as inculcated in the Koran, is termed by them Islam (resignation to the will of God), and hence we have the word Islamism. This is divided into two parts,—*Iman*, theory or faith, and *Din*, religion or practice. Under the first head is included a belief in God, in his angels, in his Scriptures, in the resurrection and day of judgment, and lastly, in God's absolute decree and predetermination both of good and evil. The simple unity of God is the basis of their religion. Under the second head, of religious observances or practices, are included several particulars which, as they seem to have been lightly passed over by former travellers, we think may be usefully inserted here. The first religious observance, and one to which the greatest importance is to be attached, is prayer. This privilege is called by Mahomet the pillar of religion and the key of paradise; and when a certain tribe during his mission sent in their adhesion to him, renouncing their idols, but begging a dispensation from prayer, he nobly and firmly answered, "That there could be no good in that religion wherein there was no prayer." According to the creed of the Mussulmans, this is to be performed at least three, and generally five times every twenty-four hours: 1, in the morning, forty minutes before sunrise; 2, forty minutes after twelve at

noon ; 3, twenty minutes after four ; 4 and 5, at any time between sunset and daybreak. These prayers are always silent, except upon great or solemn occasions in the mosques when they are repeated aloud. At the appointed time they break off all business, and, regardless of place or person, kneel and prostrate themselves in silent prayer. One of our party, whose business leads him frequently in contact with officers of this government, assures us that he has frequently been shown into their offices, and found them engaged in prayer. They would be perhaps surrounded by numerous persons waiting respectfully for the termination of their devotions. Those who are acquainted with the Turks will not accuse them of ostentation in these public demonstrations of piety. The Moslems always turn their faces towards Mecca when engaged in their devotions, and go to prayer in their ordinary clothing.

It is probable that antecedent to the Christian era attention to the points of the compass was esteemed a point of religion. They are, indeed, called upon to divest themselves of all sumptuous dress or decorations, if they happen to have any on. This appears to be a proper and reasonable regulation, but we are inclined to believe that in our refined state of society such a provision would find but few advocates. Our churches on Sunday would not perhaps present such a gay spectacle, but a more devout and humble frame of mind would advantageously supply its place. Upon another point connected with prayer, the Turks, as we think, are entirely in the wrong, although supported by the authority of the early Christian fathers. We allude to the exclusion of women from the mosques during the hours assigned to prayer. According to the Koran, they are to perform their devotions at home, or in the mosques at hours when the men are not there. In several mosques we have remarked that a portion is latticed off for the exclusive use of the women ; and, for the same reason, the Jewish and Greek churches have a similar partition. This appears to have been a very ancient practice in the Christian Church ; for Cyril,

writing 350 years after Christ, says "that such was the arrangement in his church at Jerusalem." The Mahometans argue, but as we apprehend very inconclusively that the presence of women during prayer is incompatible with rigidly pure and pious worship, as it may inspire a different kind of devotion from that which is required in a place dedicated to the worship of the Deity.

The Turkish proverb, "All that you give you will carry with you," beautifully expresses their belief in the importance and efficacy of alms. The giving of alms is frequently impressed as one of the highest duties of the believer; and we are told that at one time the practice was carried to such an extent as to produce a decree from the ulemah that not more than a fifth should be given to the poor. At present we are informed that it is upon an average about two and a half per cent. In no country in the world are beggars treated with more kindness and consideration than in Turkey, or their wants more speedily relieved. Poverty, in fact, appears to be a passport under which a beggar will not only thrust himself into the highest public offices, but even in the council chamber of the divan, with the certainty of having his wants relieved.

Fasting is another observance much insisted upon, and is not confined to simple abstinence from food, drink, and tobacco alone, but is taken in an allegorical sense, to restrain the ears, eyes, and tongue from sin, to abstract the heart from worldly cares, and to refrain the thoughts from every thing but the Deity. They have one great annual fast during the Ramadan, which lasts from one new moon to the other, and is rigorously observed as long as the sun is above the horizon. Then the Mosques burn with countless lamps, and the worship of the Prophet is celebrated with a splendor which even Rome herself can hardly equal; the interior becomes a sea-surfing and kneeling forms. Each worshipper has put off his shoes, for the place where he stands is holy ground. It is a moveable fast, and, from the nature of the Mahometan computation, which is by lunar instead of by calendar months, it passes in succes-

sion through every season of the year. When it occurs during the long days of summer, it bears with great severity upon the laboring classes, as they are not only deprived of food, but also of even a drop of water in an oppressive climate, but they never flinch from its strict observance even at the risk of life itself. There are, however, exceptions made in favor of women who nurse their children, aged persons, the sick, and the infirm. To compensate for this, the sick upon their recovery are bound to fast an equal number of days. As soon, however, as the evening gun announces that the sun has suuk in the west, the pipe, the first indulgence thought of, is ordered; then a gluttonous feast is prepared, and they proceed to compensate for a day of abstinence by a night of revelry; the streets and coffee-houses are thronged; the mosques are opened and the minarets illuminated by circling rows of lights.

*Feasts.*—The feast of Bairam begins with the next new moon after that fast, and is published by firing of guns, bon-fires, and other rejoicings. At this feast the houses and shops are adorned with their finest hangings, tapestries, and sofas. In the streets are swings ornamented with festoons, in which the people sit, and are tossed in the air, while they are at the same time entertained with vocal and instrumental music performed by persons hired by the masters of the swings. They have also fireworks; and during the three days of the festival, many women, who are in a manner confined the rest of the year, have liberty to walk abroad. At this time they profess to forgive their enemies, and become reconciled to them; for they think they have made a bad Bairam, if they harbor the least malice in their hearts against any person whatsoever. This is termed the Great Bairam, to distinguish it from the Little Bairam, which they keep seventy days after. They have also several other festivals, on all which the steeples of the mosques are adorned with lamps placed in various figures.

Pilgrimage to Mecca is expressly commanded by the Koran, although many excuse themselves on the

score of poverty, and the wealthier classes frequently employ a substitute, who performs the journey on their behalf. The person who has made this pilgrimage ever afterward receives the title of Hadji, although a visit to Jerusalem confers the same sacred title. This observance is only to be paralleled with that of the early Christian church, where, from a misinterpretation of a passage in the Apocalypse, the practice of making a pilgrimage to Jerusalem came into vogue, and during the tenth and eleventh centuries was almost universal. It is difficult to conceive for what especial purpose Mahomet inculcated this practice, unless we suppose it to have been imitated from the Jewish pilgrimage. The particular object of veneration at Mecca is the *kabaa*, or black stone, which is a fragment of porphyry, although its fabled history would lead one to suspect it to be an aerolite.

Ablutions are to be daily practised before every prayer, and likewise upon extraordinary occasions, and they are in fact most scrupulously observed. "Water," observes the old Spaniard Agapida, "is more necessary to these infidels than bread, making use of it in repeated daily ablution enjoined by their damnable religion, employing it in baths, and in a thousand other idle and extravagant modes of which *we Spaniards and Christians* make little account." These continual ablutions are not taken in a literal sense alone, but are applied to cleansing the members of the body from all wickedness and unjust actions, and the heart from all secret vicious inclinations. In all these senses Mahomet declares the practice of religion to be founded on cleanliness, in which he coincides with Shaftesbury, who argues that a virtuous man must necessarily be a cleanly one; and even the pious Wesley seems to have entertained similar ideas with the great Arabian reformer, when he declares cleanliness to be akin to godliness, founded, perhaps, on the exhortation of Paul, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Independent of these fundamental articles of re-

ligious practice, there are various others which may be considered of minor importance, although they are, notwithstanding, most scrupulously observed.

One of the most striking of these is abstinence from wine and all strong liquors. They carry their notions on this subject so far as to hold it unlawful not merely to taste wine, but to make it, to buy or to sell it, or even to maintain themselves with the moneys arising from the sale of that liquor. There are, of course, among them some free thinkers and free livers who indulge in rum, but, as far as our observation has extended, the number is quite limited. The most scrupulous, indeed, refrain not only from the use of wine, but also from coffee.

If Mahomet, as is commonly believed, copied his restrictions from the Jews, it seems to have made an improvement upon the Levitical law, which merely forbids the use of wine and strong drinks to the priests when they are about to enter the tabernacle of the congregation. So general and so strong is the dislike of spirituous liquors among the Turks, that we know of several Europeans in their service who carefully abstain from drinking when they are about to transact business with the officers of government, lest their breath should reveal the fact. The Turks compensate for this abstinence, however, by an almost incredible use of tobacco, and perhaps their natural habits and indulgence leads them to prefer the partial insensibility and somnolence produced by strong drink.

Kindness to the brute creation is also frequently recommended in the Koran, and the traveller in this country has many proofs of the scrupulousness with which these commands are obeyed. The harbor of Constantinople is covered at many seasons with millions of wild fowls, which just paddle out of the reach of the oar, seemingly aware that they will not be injured. The open boats into which grain is discharged are literally covered with ringdoves, and the devout Musselman scarcely dreams of even driving them gently away, though perhaps because he is too indolent. This

kind feeling extends to the whole brute creation, even to dogs (although regarded as unclean), and is not confined to the ox which treadeth out the corn, or which has fallen into a pit on the Sabbath day.

Placing money out at interest is also declared to be unlawful, though this injunction is not now scrupulously observed. They pay twenty or thirty per cent. per annum for whatever sums they borrow of the Armenians, but have no idea of mercantile punctuality as practised among a commercial people. They also abstain, like the Jews, from the flesh of swine, the blood of any animal, or the meat of any animal which has died a natural death. Unlike the Jews, however, they eat without scruple the flesh of camels.

Gaming is severely reprobated in the Koran, and under this head is included, not only that particular species of gaming formerly much in vogue among the Arabs, in which all the winnings were distributed among the poor, but every other kind of game, whether with dice, cards, or otherwise.

The call to prayer and service, instead of being by church-bells, as with us, is accomplished by the shouts of the muzzeims from the galleries high up on the outside of the mosques, representations of which may be seen in our engravings of those buildings. The call may be heard at a great distance, and runs about as follows: "God most high! God most high! There is no God but the one God! Mahomet is the prophet of God! Come to prayer! Come to the temple of life! There is no God but the one God," &c. In order to ascertain the precise hour for prayer there are almanacs calculated for every latitude, some of which are perpetual, extending through a period of eighty-five lunar years. There are also excellent clocks, chiefly of English manufacture, attached to most of the mosques. The Turkish Sabbath, like the Jewish, commences with the setting sun of the preceding day. Besides the Muzzeims, there are connected with the mosques, Imaums, Sheikhs and Kiatibs, or preachers; the Deur-Khuran, readers of the Koran; the Naat-Shuran, or singers of

hymns; Rewab, or doorkeepers, and minor officers. Such is a brief sketch of the religious creed and practice of the Mahometans, which, however it may vary in different countries, in the main agrees with all the above particulars; and although it cannot be compared in point of excellence with the divine precepts of our own religion, yet enough has been said to correct the idle and erroneous notions generally entertained respecting it. Although it is the religion of the state, others creeds are allowed; but in seasons of excitement and tumult, disbelievers in the Koran tremble for their safety. Of the influence of Islamism upon the actions and lives of its professors we have already treated, and it only remains to add that its tendency is in some degree to counteract and mitigate the severity of despotic Governments, which in the East have always found a congenial soil. It produces an equalizing effect, and is, in fact, a sort of religious republicanism. It furnishes an absolute title to any office short of the throne itself. The Christian reader of the Koran will be gratified to find how close its moral precepts coincide with those of the New Testament, from which, indeed, much of it is copied. The Koran inculcates that God at various times had made known his will to several prophets, such as Moses, David, Jesus, and Mahomet. As a consequence, the Pentateuch, the Psalms, the Gospels, and the Koran are inspired writings; but it is contended that the three former have been so much corrupted by Jews and Christians, that although they may contain some part of the Word of God, little credit can be given to them, from the impossibility of separating the genuine parts from the false interpolations.

We might mention here the Eastern Dervishes, a peculiar sect of Mahometans, to show that even that religion of uniformity has not been able to escape the effects of schism. These impostors are found throughout the empire as well as in Arabia and other eastern countries, some of their number being known as howling dervishes, from their cries and screams. We visited one of their chapels, a fine building, on the main street

of Pera. On the left is a small cemetery for the repose of those saints whose lives were supposed to have been such perfect models here below, that their influence and intercession with Mahomet is thought to be considerable in the regions above.

Carefully taking off our boots and shoes at the door of the chapel, and carrying them in under our arms, we entered just as the exercises had begun. Within a large area in the centre of the chapel, and railed off from the spectators, five dervises were spinning round like tops, while an instrument like a flageolet, but blown through the nose, poured forth from the gallery a monotonous and lugubrious air. The heads of the dervises were covered with a high conical cap, a tight short jacket enveloped the body, and a coarse loose gown completed their attire.

An aged dervise stood at the eastern side of the enclosure, and appeared to be at the same time the master of ceremonies and the chief object of the adoration of the others. While they were performing their gyrations their eyes were closed, their hands steadfastly extended, and their gowns opened out by their revolutions in the manner of "making cheeses," as practiced by our little folks at home. Gradually the music assumed a louder tone, and a tambourine and kettle-drum struck in with the wild and plaintive strain. At the expiration of about five minutes the music and the spinning ceased, and then commenced a series of bows, which would have been deemed graceful even in a Parisian salon. After performing several of the salaams with divers *ad libitum* variations, and the perspiration oozing from every pore, they again began spinning upon the carefully waxed floor, while several male voices now joined in the plaintive chorus. At two o'clock the music, the spinning, and the singing ceased; the waltzers dropped on their knees with their faces to the ground, while the attendants threw over them thick cloaks to prevent their cooling too suddenly. We left the chapel with mingled feelings of contempt at witnessing such monstrous absurdities, practiced under the

name of religion ; and pity for the audience, who seemed disposed to consider them in the light of divine inspirations.

We visited on one occasion the patriarch of Jerusalem, who always resides at Constantinople, and exercises sovereign sway over Palestine. Proceeding through a series of lofty but plainly furnished apartments, we at length reached the room where the patriarch was in waiting to receive us. It was fitted up with a divan in the Turkish manner, and the patriarch was seated cross-legged on the floor in one of its angles. All the attendants about the place were officers, and some of them dignitaries, of the church ; but when they addressed the patriarch it was always on their knees, and with all the flourishes which accompany oriental homage. Here, for the first time in our lives, we were served by clerical attendants. A papas gave us water ; a proto-papas cups of coffee ; and a deacon brought us pipes and tobacco.

On the Golden Horn can frequently be seen vessels decorated with various colors, all of which display crosses of various shapes and hues. At the mainmast head will be seen a large ensign with a huge cross in its centre, surrounded by four smaller ones. Not a single national flag appears. The foreigner will be much surprised to observe so many crosses at the capital of the crescent, and upon inquiry will find the vessel to be one of the pilgrim ships which carry a promiscuous assortment of Greeks, Armenians, and Jews to the holy city of Jerusalem. The scene presented on board would be difficult to describe ; but any one who has seen a ship loading with passengers for America on the coast of Ireland can readily form an idea of the noise, the filth, and the confusion which reigned on board of this pilgrim ship.

It may not be amiss here to give a rapid sketch of the composition and nature of the church to which by far the greater part of the European population of the Turkish empire, including all the revolting provinces, pay their allegiance ; which acts as a common bond between Russia and the struggling millions of Slavonic

subjects of the Porte; the church within whose pale 70,000,000 of people bow in reverence; the elder sister of the church of Rome. The Greek church in Turkey has four patriarchs, namely, of Constantinople, of Antioch, of Jerusalem, and of Rome. The first-named patriarch is elected by the votes of the bishops in his vicinity, and must be confirmed by the sultan, for which he pays the trifling sum of about \$30,000. He nominates the other three patriarchs, and they also pay a *backsish* to the Commander of the Faithful for the confirmation of their appointments. These offices are no doubt highly desirable, and between the scramble for them on the part of the clergy, and the desire of the sultan to obtain a frequent *backsish*, the republican doctrine of rotation in office is not unfrequently exercised. The various duties of the church are performed by a series of functionaries, from archbishops down to subdeacons. The following are the principal distinctive characteristics of the followers of the Greek Church. They reject the supremacy of the pope, and of course his infallibility is prostrated along with it. They have no images in their churches, although they have many pictures; but we have never yet seen one which could by any possibility be supposed to infringe upon the second commandment. They believe in transubstantiation, and cheerfully assist in propagating the Scripture. They scrupulously dip three times in baptism, use no instrumental music in their churches, and their priests may marry before receiving ordination. Their two strongholds of faith and practice are contained in the belief that the Holy Ghost proceeds from the Father, and not, as the Roman Catholics believe, from the Son as well as from the Father; and in the due observance of feasting and fasting. However unimportant some of those observances and opinions may appear to us, yet to the importance attached to them by the Greeks we may fairly attribute the destruction of the Greek empire in the East. In the year 1438, or fifteen years before the capture of Constantinople by the Turks, an attempt was made to unite the Latin and Greek churches, which would have

furnished them with the requisite aid. Rather, however, than adopt any conciliatory course with their Christian brethren, by giving up doubtful subjects of faith and practice, they preferred, after an ineffectual struggle, to submit to the dominion of an infidel power. Like some narrow sectaries, who appear to have more charity for an open unbeliever than for a brother Christian not of their communion.

The fasts occupy 230 days in the year, and most of them are scrupulously observed, although some are much more rigid than others. Generally they abstain from meat, milk, eggs, cheese, and butter, but on the more severe fast days they eat nothing but oysters, clams, muscles, and cavair, although it is very remarkable that wine may be used in any quantity. The observance of their feasts no doubt gives them a greater zest for their feast days, which are agreeably sprinkled through the remainder of the year to the number of fifty-eight. We can have no idea at home of the importance which the Greeks attach to the observance of these fasts and feasts, but an anecdote which we derived from an eyewitness will serve as an illustration. A European vessel had been captured by some Greek pirates some years since, which they robbed, after murdering the crew. Two of them were seized, carried into Malta, and hung. On the trial, the ring-leader was asked why, after robbing the ship of everything portable, he had not carried off also a fine piece of beef which hung up on the deck. "Would you have me eat meat on fast days!" was the shuddering reply of the miscreant. Indeed, it was owing to the beef been untouched that they were first suspected of the piracy. The priest who attended them to the gallows assured us that the criminals were *very religious men!*

On the mode of burial the practice of the Turks differs from our own in several particulars. The body is scrupulously washed and cleaned after death; and conformably to their well-known resignation to the decrees of Providence, all outward demonstrations of sorrow are abstained from, as not only unmanly, but impious.

The corpse is buried within a few hours after death ; the imaum or parish-clerk, and a few only of the nearest friends or relatives accompany it to the grave. I have frequently on the Bosphorus met with boats transporting corpses to the Asiatic side, to be interred at Scutari ; and the poetic fable of Charon and Styx appeared to be realized in the noiseless progress of the solitary boatman, and the very form of the caique, which seemed to be an exact copy of the identical skiff of old Charon himself, as it has reached us on antique vases.

The graves of the Turks are generally shallower than ours, and their coffins are plain unpainted boxes. No other ceremony accompanies the deposit of the coffin in its narrow cell than a simultaneous silent prayer ; after which the grave is filled up and water sprinkled over it by the nearest relatives. This last ceremony is connected with the poetical association, that, like a plant, the soul of man will rise to immortality. Pots of flowers are placed near and over the grave ; and in those which are covered with marble a small aperture is left, in which the pots are imbedded, and the care necessary to watch and preserve these plants forms for many months, and even years, the mournful occupation of the bereaved relatives. At the head of each Turkish grave is a stone, with its upper part fashioned into a turban. On the more ancient tombstones these turbans assume a more varied and fantastic appearance, which has either been abandoned, or is now only known in the remotest parts of the empire. From the more recent gravestones even the turban, that hitherto invariable emblem of the Turk, has disappeared, and its place is occupied by the representation of a fez or red cap, which is now universally worn. The implements of the former occupation or trade of the deceased often occupy a conspicuous place on the stone ; and many anvils, adzes, lancets, and inkstands are represented.

The graves of the Turkish women are designated by a stone of a different shape, and of course without a fez or turban. The general character of the monumental inscriptions, as they have been translated to me, is

extremely simple. They consist of the name of the deceased, his occupation, or the offices which he filled, and conclude by recommending his soul to the only living and true God. Panegyric, or even a simple notice of the qualities of the deceased, is never dreamed of by these queer people.

There is one little circumstance connected with these tombstones which displays an amiable trait of character. On the upper corner of each stone are two small cavities, which are usually filled with water. The intention of this is to supply a drink to the thirsty birds, and indeed to invite them to take up their residence in the neighborhood, and by their song to give additional cheerfulness to the spot. The Armenians and other orientals have the same custom.

The burying grounds are dark with cypresses, the tree uniformly adopted by this people for that purpose, perhaps because originally used by accident, it is now preserved by force of custom, which is stronger with this people than any law.

This much may safely be said in conclusion of the Mahometan religion, that although it abounds in imposition and fable, and inculcates much erroneous belief of fanaticism, it is nevertheless decidedly better than no religion at all. It is unnecessary to resort to the odium theologicum to account for the bitterness with which the religion has been treated by Christian Europe. When the Turks made their first appearance in Europe, it was in the character of a bold, sanguinary, and fanatical people, carrying death and devastation in their progress; and whatever may have been their real object, their avowed intention was to extend the religion of the crescent. Animated with this sentiment, they fought with a desperation bordering upon phrensy, and their opponents had no other resource than to encourage a similar excitement in favor of the cross. A blind fanatical fury on both sides rendered the struggle long and bloody; quarter was rarely asked or given, and if prisoners were occasionally preserved, they were reduced to slavery. The superior military skill of the Turks

prevailed; and their adversaries slowly and sullenly retreating before them, wasted in impotent libels that deadly animosity which they could no longer exhibit in the field.

On the other hand, the character of the early Christians with whom they came in contact was not calculated to impress upon them a very exalted idea of their religion. It was on the occasion of the crusades that their regions were suddenly invaded by a horde of infuriated wretches from Europe; infamous in crime and brutal in desire, a wicked and blood-thirsty multitude, whose absence was a blessing to the land they left. A delusive halo of glory has been thrown around some of the chiefs of the subsequent crusades; but the impartial reader will be inclined to regard them all as so many ferocious beasts, from a Boemond, who roasted Turks alive before a slow fire, and afterwards ate them, to the cruel and fanatical St. Louis. Disputations about trifles; they utterly neglected the important precepts of our divine religion; attached the highest value to mere forms and ceremonies, they neglected the essentials; and while their lips professed the most sincere piety, their lives were stained with every variety of the foulest crimes. Believing as the Turks did in a simple system of religion, which was based upon the ruins of a splendid idolatry, how could they view otherwise than with contempt, a religious faith, which at that period was unaccompanied by practice, and burthened and disgraced by the most childish and impious mummeries? Had the Europeans of that time resembled our modern more enlightened and tolerant Christians, the bigotry of the Turks would eventually have been softened, a mutual respect would have grown up, and a far more promising field have been opened up to devoted Christian missionary labor.



## CHAPTER XI.

### PRESENT CONDITION AND CHARACTERISTICS OF THE TURKISH PEOPLE.

The population of the Ottoman empire in Europe is roughly estimated, in the absence of any definite census, at 15,000,000, only about 70 to the square mile, a very small ratio for Europe. But many of its fairest districts are solitudes, although capable of sustaining a large population; a result due to misgovernment, lack of security for life and property, extortionate taxation, and social causes; the absence of any encouragement to industry, and the constant drain for recruiting the army. It is interesting in connection with the rebellion of several of the provinces to know how this population is distributed amongst them. Roumelia and Thessaly are the most populous and contain about 4,000,000 inhabitants. Bulgaria comes next with 3,000,000. Then follow in order, Wallachia, 2,500,000; Moldavia, 1,500,000; Albania, 1,250,000; Bosnia, Herzegovina, and Croatia, 1,250,000; Servia, 1,000,000, and the Islands, 500,000.

Considered as to races, the Turks proper number barely 2,000,000, and are almost entirely confined to the province of Roumelia, and dwell principally in the cities and towns: while there are 6,000,000 Slavonians; 4,000,000 Roumelians, in Wallachia and Moldavia, who speak a different dialect from the Turks, and also from the Slavonians, founded upon the Latin; 1,500,000 Albanians; 1,000,000 Greeks, settled mostly south of the Balkans; and the remainder is divided amongst Armenians from Asia, Jews, Arabs, Gypsies, etc. The persons of European and American descent, called by the Turks, Franks, do not exceed 100,000. Divided according to religion, the Christians of the Greek church are most numerous, aggregating above eleven millions of souls; while the Mahometans number barely three millions; the Jews, Armenians,

Catholics, and Protestants, making up the remaining population. In Asia on the other hand the Ottomans constitute the bulk of the population, 12,000,000 out of a total of 17,000,000. In Egypt the inhabitants number 4,000,000, almost wholly Mahometan Arabs ; the aggregate population of the empire being about 36,000,000. The Mahometan population in Europe is rapidly becoming extinguished. Their ascendancy is maintained entirely by military means, and the fears and jealousies of European nations as to that great bugbear the balance of power.

The government of Turkey is an absolute monarchy, the entire power, legislative and executive being invested in the sovereign, usually styled by European nations the Sultan, or Grand Seignior, though his proper title is that of *Padishah*, father of sovereigns, or king of kings. He is also styled Vicar of God ; Successor of the Prophet ; Pontiff of Mussulmans, or Commander of the Faithful ; Refuge of the World ; Shadow of God ; and *Unkiar*, the man-slayer, or blood-drinker. The last epithet alludes to the right once possessed of putting to death fourteen persons daily, without cause being assigned for the execution, in accordance with that unlimited power over the lives of their subjects which almost all oriental potentates have claimed. A site on the Asiatic side of the Bosphorus, (the grave of many a refractory subject, male and female), scene of a famous treaty with Russia in the year 1833, has the name of Unkiar Skelessi, literally, "the man-slayer's or blood-drinker's stairs." This prerogative was renounced in 1839 by a hattı sherif, "exalted writing," as all edicts which have the imperial signature are called. The Salic Law fully regulates the succession to the throne, for the daughters of the sultan can transmit no right to it to their male offspring. All the princes of the blood-royal are, by the singular state policy of the Turkish empire, kept strict prisoners within the walls of the seraglio until their death or elevation to the throne. It would seem scarcely probable or possible that these princes could be competent, from their secluded manner of

living, to handle with skill the reins of government ; nor can we well conceive how supreme authority can be moderately or judiciously exercised by a person who steps suddenly from a prison to a throne. Such, however, is the practice of the Turkish empire, originally adopted in order to prevent the contentions which might arise between rival princes of the blood-royal. In consequence of this state regulation, a movement against the sultan is usually followed by the decapitation of his nearest relative ; and hence when a revolution takes place, it is not the people who suffer, but the royal line.

The sovereignty is hereditary in the family of Osman the first monarch of the Ottoman race. But the despotism of Turkey, like all other despotisms, is tempered not so much by fixed institutions as by the inflexible influence of traditional usage. All power, as Hume sagaciously observes, is ultimately founded on opinion ; and the opinion of a Mahometan population is moulded in accordance with the dogmas of the Koran, but somewhat modified in recent times as the consequence of political emergencies, and the interference of foreign powers. It has been truly styled a hereditary despotism tempered by regicide. The principal officer of state is termed the Vizier, who is nominated by the Sultan. In virtue of a compact made by his ancestors with the last descendant of the Fatemite Caliphs of Egypt, the Turkish Sultan is also *khalif*, or vicar of the prophet, and, as such, head of the Mahometan religion ; but his duties in that respect are delegated to the Sheikh-ul-Islam, or Grand Mufti, who is chief of the Ulema, or privy council of the state. The tenth of all produce is granted by the Koran to the Sultan, the pasha of each district being responsible for its collection.

The five chief officers who constitute the present "Cabinet" of Turkey are—1. The Grand Vizier or burden-bearer, who is prime minister ; 2nd. The Mufti, or Sheikh-ul-Islam ; 3. The Seraskier, or Secretary at war ; 4. The Minister of the Ordnance ; 5. The Capitan Pasha, or high Admiral ; and, 6. The Minister of Foreign

Affairs—an office formerly combined with that of the Reis Effendi, or Chief Secretary of State. There are, of course, numerous subordinate ministers who have charge of the various departments of the state. Many of these officials are extravagantly paid, some of them receiving as high as five or six thousand dollars per month.

The Council of ministers is called in Turkey the *divan*, from the circumstance of its meeting in a certain apartment in the palace which has no other furniture than a divan, or raised bench covered with cushions, and about three feet high, placed along the walls. The divan is a sacred place in Oriental esteem. It is here that laws are made, suits decided, firmans issued, troops paid, and the representatives of foreign sovereigns prepared for their introduction to the august presence of the Commander of the Faithful. The name of the "Sublime Porte," by which the imperial court of Turkey is often addressed by Europeans, is derived from the fact of the imperial edicts being issued from the principal porte, or gate, of the outer wall of the palace. The Sultan has no wives, properly so called—his dignity being esteemed of too transcendent a character to allow of his entering into more vulgar matrimonial relationship. But he is allowed the privilege of a numerous harem, amongst the inmates of whom there are gradations of rank. From four to seven of the more favored among them take the title of *kadin*, or lady, who take precedence of the others, and each of whom has a separate establishment. The officers of the imperial household are eunuchs, both whites and blacks, and reside in the palace.

The government of the different provinces of the empire is administered by *pashas*, of whom there are three ranks: the first or highest class have the privilege of bearing a standard of three horse-tails: the second, of two such insignia; and the third, of one only. The pasha is invested with the full power of absolute government within his province; is the head of the military and financial departments alike, and the dis-

penser of both civil and criminal justice ; with the power of life and death, of making peace or war, in short, of doing almost what he pleases, so long as he can secure the continuance of the favor of the Sultan and his court which is best accomplished by the transmission of a heavy provincial revenue, extorted by every possible means from his unhappy subjects. In default of this favor, the pasha not unfrequently sets his sovereign at defiance, and maintains for a time a wholly independent rule in his province. Formerly every village had its governor, whose duty it was to collect the tithes and maintain order ; and a judge to determine civil causes. Those who were oppressed had then a shadow of redress by appealing to the judge ; but the same individual is now collector and judge. Every vestige of these institutions has disappeared, and the pasha appoints and dismisses all officers at his pleasure. Sometimes the pasha orders all the grain in a certain district to be delivered to him at a fixed price, and then disposes of it at double the cost. To avoid the onerous taxation much property is made over in fee to the mosques, and becomes church property, the church paying so much annuity for life. This, together with the strong religious fanaticism of the Turks, and their frequent donations, accounts for the immense properties of the church, amounting in some places to one-half of all the estates. Tyranny and injustice have been too frequently the prevailing characteristics in the provincial administration of the affairs of the empire, especially in regard to the collection of the revenue. The Christian subjects, both Greeks and Slavonians, have been cruelly oppressed in the past, and still groan under an oppressive rule. The government at Constantinople has always been too weak, even if disposed, to check the rapacious greed of provincial officials, and all attempts to place the different races and religions upon terms of equality, have failed through the intolerant bigotry of over-zealous Moslems.

The Turks originally belonged to the great family of nations thinly spread over the plains and table-lands of

Central and Western Asia, known by a variety of names, but often comprehended under the general appellation of Tartars, pastoral in their occupations, and nomadic in their mode of life. That branch of the race known as the Turkomans, in Asiatic Turkey, speak a kindred dialect, but retain the nomadic habits of their ancestors, living in tents throughout Armenia and Asia Minor, and pasturing camels, goats and sheep. Each camp is under the Government of a chief, and pays taxes to the nearest pasha. They are nominally Mohametans, but are very ignorant of its precepts, and have neither mosques nor priests. The Arabs are scattered over Syria and Mesopotamia. A few reside in towns and villages or cultivate the soil, but for the most part they are migrating Bedouins, and divide their time between pasturing sheep and robbing caravans. The Koords are found principally in Kurdistan, and, like their ancestors, who harassed the ten thousand Greeks on their retreat; who, as Parthians, were formidable antagonists to the Roman legions; and who at a later date, fiercely opposed the Crusaders; they are ferocious, uncivilized, and lawless. The Turks in Europe now differ in personal lineaments from the more eastern tribes of the same stock, and correspond to the European type, as the consequence of change of circumstances, settled habits, and marriage alliance with females from the Caucasus. Their language is identical with the Arabic in its alphabet, but has a few additional letters; and the vocabulary is interlarded with many foreign words. It is expressive, soft and musical, easy to speak, but difficult to read, the vowels being generally omitted in writing and printing, while no marks of punctuation are observed. The characters are written from the right to the left in a diagonal direction, which becomes more oblique towards the close. But various styles of handwriting are in use, each applied to a particular purpose, as sacred literature, official documents, and ordinary correspondence. In writing the Turk sits cross-legged, employs the left knee for a desk, and has a reed for a pen, cut into the

shape of one, but without any slit. Instead of moving the hand he moves the paper in the process. Different languages, however, are spoken in different districts of the empire. The Turkish prevails around the capital ; north of the Balkans the Albanian, Bulgarian, and Wallachian are spoken ; and in southern Turkey, near the Archipelago, the Greek prevails. In Asia we hear the Turkish dialect, and also the Greek and Arabic ; the last of these also prevails in Egypt.

In their general demeanor the Turks are grave, solemn and taciturn. They have a high repute for integrity in commercial transactions. In dress, and also in many of their customs, they differ strikingly from the people of European countries in general ; and, notwithstanding recent changes, the Turk still displays abundant evidence of his Asiatic origin. The national costume is loose and flowing. That of the women differs but little from that of the men, with the exception of the light veil worn by the former in public, and the turban of the latter. But among the higher classes of the capital, the turban has been largely discarded for the round fez-cap, and tight-fitting clothes have been substituted for flowing robes. But the change has scarcely improved their appearance. They seem out of their element in our garments, and generally have a seedy look. The upper classes have abandoned their graceful Oriental costume, but they have not yet succeeded in dressing like gentlemen. There is something always vaguely but radically wrong about their boots, their linen, or their sturtouts ; they all look, in short—Pashas, Beys, and Effendis, as they may be—as though they had purchased their attire in a hurry at a second-hand slop-shop. Those of the lower classes who yet adhere to Eastern dress utterly spoil its effect by the introduction of some absurdly incongruous modern element.

The Turks have remarkably preserved their oriental characteristics during the five centuries of their intercourse with Western nations. Most of their usages are in direct opposition to our own, of which the following

are familiar examples: The beard is with them a mark of dignity. Shaving the head is with them a custom; with us a punishment. We enter an apartment with the head uncovered; they enter with the feet bare. With us the women commonly appear in gay colors, and the men in sombre; with them it is exactly the reverse. In our rooms the roof is white, and the walls colored; in theirs the walls are white, and the ceiling colored. Amongst us, masters require a character with their servants; in Turkey, servants inquire into the character of masters. In our fashionable circles, dancing is considered an accomplishment; they deem it a disgraceful employment. A Frank is astonished at what he calls the absence of public credit in Turkey; the Turk will be amazed at our public debt. The Frank will esteem the Turk unhappy because he has no public amusements; the Turk will reckon the man miserable who wants amusements from home. But polygamy and the seclusion of women are the most important distinctions between Eastern and Western customs.

The Turks have a respectable literature, consisting of translated and original, poetical and historical, compositions in manuscript and print. But letters are only cultivated to a limited extent, chiefly by the class intended for government employment, or for expounding the Koran; and the general ignorance in high life is amazing in relation to topics of ordinary knowledge with the humblest grades amongst western nations. The *madresses*, or colleges, many of them richly endowed, are attached to every mosque. But the studies pursued in them, under the guidance of the Ulema, or sacred council, are not of a character calculated to enlarge the mind, or to exercise any practical influence on the concerns of active life. They are limited to the metaphysical subtleties that belonged to the rhetoric and logic of the dark ages; to discussions respecting the comparative merits of Abu-bekr, and Omar—the immediate successors of the Prophet; or to such knotty theological questions as whether the feet, at rising, should be washed with water, or only rubbed with the bare hand. The

Turks are ignorant of the most common instruments in natural philosophy,—the telescope, the microscope, the electrical machine—which, if presented to them, are merely shown as objects of childish curiosity. Persons of the highest rank scarcely know anything of countries beyond the boundaries of the empire, and their ignorance of any tongue but their own, compels the ministers of foreign powers to deal with them through a dragoman or interpreter, usually a Greek or Frank, long resident in Turkey. This office often becomes hereditary, and gives considerable influence as the occupant often becomes the confidential friend and adviser of the minister. Their personal acquaintance with the characters of the officials render their services highly important; a power which they often use for selfish and improper purposes.

But in this, as in other social regards, some efforts at improvement have been made within the last quarter of a century, principally forced upon them, however, by outside pressure. The main body of the Turkish people are certainly uninstructed, but not much more so than the mass of the population in many other European countries. The uninstructed Turk occupies a higher rank in the social grade than is usual, in consequence of the great lack of education amongst the higher classes of Turkey. He is at least free from the drunkenness and brutal vices which belong to the illiterate of most nations. Many young men of talent and intelligence have of late years been sent by the Turkish government to complete their education in France or England, with the view of their acquirements being made serviceable to their countrymen on their return home, and becoming the medium of introducing the improvements of western nations into the Ottoman empire. The chief difficulty to be overcome in such attempted reforms arises from the prejudices of the Moslem priesthood, who view with horror anything that savors of enlightenment, beyond what can be drawn from the pages of the Koran. Attempts have been made to introduce European methods of instruction,

with the various usages of western nations ; and these endeavors have been attended with some measure of success.

The first press for printing in Turkey was established at Constantinople under Achmet III., in 1728. The project encountered strong opposition, as thousands of scribes gained their subsistence by copying manuscripts. At the very rumor of the threatened innovation, there was a great storm among the "vested interests" of Constantinople. Turkish doctors and divines—like the hierarchy of Western nations two centuries previously—dreaded the diffusion of knowledge which the printing-press might become the means of bringing about. Imaums and muftis repeated in the eighteenth century the fears and prejudices with regard to printers' ink which cardinals and monks had entertained on the same subject in the sixteenth century. The ulema foreshadowed their downfall in the rise of the press. They pretended that the creed of Islam was endangered by the new-fangled process of communicating thought and diffusing intelligence. It was finally arranged that the *Koran* and theological works should still circulate only in manuscript, and printing be allowed for other books. In the first twenty-eight years, ending with 1756, the press produced eighteen works, and a total number of 16,500 copies. Through the next twenty-seven years it was entirely inactive, but was re-established in 1783 by Sultan Abdul Hamid, with new and better types. From that year to 1828 only eighty works were published, and progress since has been very slow. From its original introduction down to 1877 probably not above two hundred and fifty works have emanated from their presses. During the present century they have been called into service principally for the circulation of translated works on military science. In 1832 the first Turkish newspaper appeared, the Ottoman *Moniteur*. There are now several ; and though not a reading people, the Turks now repair to the coffee-houses, many of which are also barbers' shops, to have the latest intelligence reported to them from the journals.

The Turks have many quaint sayings and proverbs, most of them very old, such as—He who fears God, does not fear man; the heart is a child, it hopes what it wishes; eat and drink with a friend, but do no business with him; a foolish friend is worse than a wise enemy; to live quietly be blind, deaf and dumb; all that you give you carry with you; who gives to the poor, gives to God; trust not the whiteness of the turban, the soap was bought on credit; when you visit a blind man shut your eyes; blood is not washed out with blood, but with water; he who rides a borrowed horse rides not often; death is a black camel which kneels at every door; an egg to-day is better than a hen to-morrow; if your enemy is no bigger than a pissmire, fancy him as large as an elephant; do good and throw it unto the sea, if the fishes don't know it God will; and numberless others, mostly of a devout nature. Referring the pilgrims to Mecca, who hence acquire the religious title of Hadji, there are not wanting scoffers who say, "distrust thy neighbor if he has made a Hadj; but if he has made two, make haste to leave thy house." The frequent allusion to friends and enemies originated, no doubt, in their peculiar hostile attitude towards every nation around them. Many of them are pregnant with meaning, and afford interesting matter for reflection. In daily life the language of the Turks has a strong religious tinge. The invariable salutation is "Salaam aleikum," "peace be unto you," and the response the same though reversed, "aleikum salaam;" both accompanied by low bending of the body.

The ordinary affirmation is *Inshallah*, "Please God," and the negative, *Stafarillah*, "God forbid." Astonishment is expressed by *Allah kerim!* "God is great and merciful!" and gratitude by *Shukur Allah*, "May God reward you," or *Ev Allah*, "Praise be to God," or *Allah-raz olsun*, "May God receive you."

With this people everything is subordinated to their creed, prayer and worship. They are entirely destitute of patriotism, except so far as the Koran and country are identical. They have no national songs or literature.

Tell them that their country's safety is imperrilled and they will smoke on unmoved ; but tell them that their religion is in danger, and the fire of fanatical fury blazes in their eyes, and no crimes are too terrible for commission in that sacred name. Hence trade is only a secondary consideration, and the shopkeeper will leave a customer at midday to go to prayers. "It is a shame" says a leading Turkish writer, "that so many Jews are allowed to reside at Saloniki ; the excitement thus imparted to trade tends to blind the true believer." The most serious crimes of this nation, the treacheries and massacres which stain their history, have been dictated by religious fanaticism. It constantly strikes the foreigner that the idea of death seems to alarm nobody, and does not awaken the slightest sentiment of melancholy. They become, no doubt, familiarized with it ; their habits of thought and their implicit belief in the fulfilment of the promises of the Koran, respecting their assured future happiness, render it a subject of pleasant anticipation rather than one of sadness ; and the close vicinity of the cemeteries, blending every where the city of the dead with that of the living, instead of being placed, like ours, outside of the towns and in solitary localities, robs it of much of its terror and mystery. They are strictly forbidden by their religion from weeping for departed relatives. This much at least may be said for their religion that it has no taint of idol or image worship.

Politeness with the Turks is almost constitutional. A single word addressed to them in their own language is sufficient to call forth a volume of gratulatory phrases in return. This is frequently accompanied by the offer of a pipe, and, if near a coffe-house, by a polite request to partake with them of a cup of coffee ; a much milder invitation than generally prevails with us. Religion is never discussed in mixed society or admitted to be a proper subject for argument or candid discussion ; and politics they leave entirely to the Padisha, who is emphatically the only "party" in Turkey.

The condition of the female sex in Turkey is an

anomalous one, and the seclusion in which women are retained in the Turkish dominions constitutes one of the many points of difference between the usages of eastern and western nations. A condition of society in which polygamy is a recognized institution, and in which the harem forms an ordinary and indispensable portion of the households of the wealthier classes, is necessarily attended by habits of domestic life very different to those familiar to our experiences

By the law of the Koran the Turks are permitted to have four wives or concubines, but not to exceed this number. Owing to the expense of dowry and maintenance, however, few, except the wealthy, avail themselves of the full number allowed, and most of the poor have but one. The inutility of plural marriages is shown from the fact that young girls can seldom be obtained in marriage by those having already one wife, and often a bond is required by the parents upon a first marriage to prevent any subsequent marriage. The tie is considered a civil contract, and is performed by the imaum or priest at the house of the groom, the bride only being present by proxy. Presents are exchanged beforehand, and a short time is allowed the husband to provide a dowry to be settled on his spouse. The feasting last four days, and to avoid interfering with the Sabbath (Friday) the ceremony usually occurs on Monday. The male is of age for marriage at twelve years, and the girl at nine; and at these ages marriages may legally be contracted, though generally delayed until later years. Marriage is considered highly honorable, and indeed almost essential; and widows and widowers marry again. Every house is divided into two parts, the harem, or women's apartment, and the salimlik, or men's portion; a division which is of great antiquity, as allusion is made to it in Homer. There are no beds in the rooms. Around the sides are generally low cupboards containing utensils, and on the top of these they sleep with their clothes on. Oftentimes amongst the lower classes they wear out a suit of clothing before it leaves their backs; which may account

for the phrase, "smelling like a Turk." Each apartment has a separate entrance from the street, and the sexes eat separately.

Women form no part of general eastern society. The fair sex is completely snubbed out. Their amusements they must find amongst themselves. At their pic-nics and parties no males appear. Whether they talk scandal, or gossip, or lament their lonely condition, it is not in our power to say, as the Turks never make them the subject of conversation. They are seen upon the streets veiled like nuns, and none may address the forlorn creatures. An arm in arm promenade with a lover or a friend is a luxury which they are not yet civilized up to; although hen-pecked husbands are said to be not unknown to the realm. The latest fashion in spring and fall bonnets never troubles them; the universal dress for the head is a white handkerchief covering the head and part of the face. A plain cloth cloak covers the whole person. In place of gloves they stain their fingers with klennah. They have no great personal beauty, like the Greek women, but generally have dark eyes and rather sallow complexions and a listless air. The men, as soldiers upon a battle field are not wanting in bravery, and when sustained by success show great spirit and energy; but they lack that higher power which springs from united moral conviction, intelligence and patriotism, and which nerves and sustains the true soldier in the midst of disaster and defeat. They are admirable horsemen, and throw the djerid, or lance, and wield their national weapon the curved scimitar with great dexterity and force; but, except this exercise, they abjure active effort, and are never so happy as when seated on the divan, or reclining on soft verdure, under the shade of trees, lulled by the trickling of a fountain, or the murmur of a rivulet.

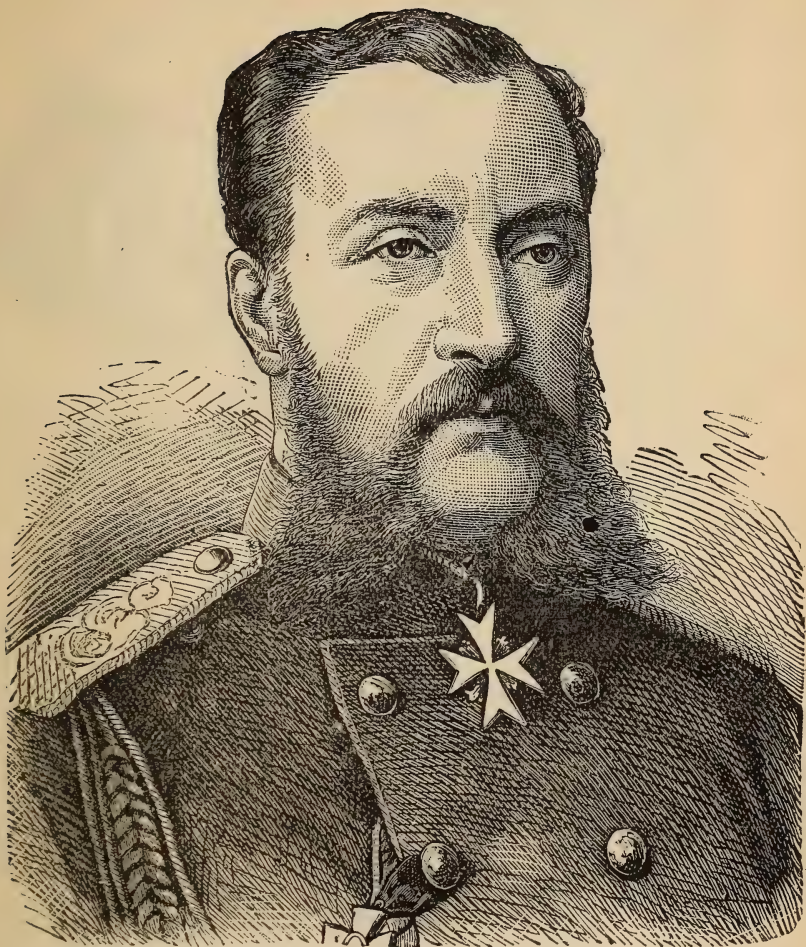
# THE TURCO-RUSSIAN WAR.

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## CHAPTER XII.

### ORIGIN OF THE REBELLION AND WAR WITH RUSSIA.

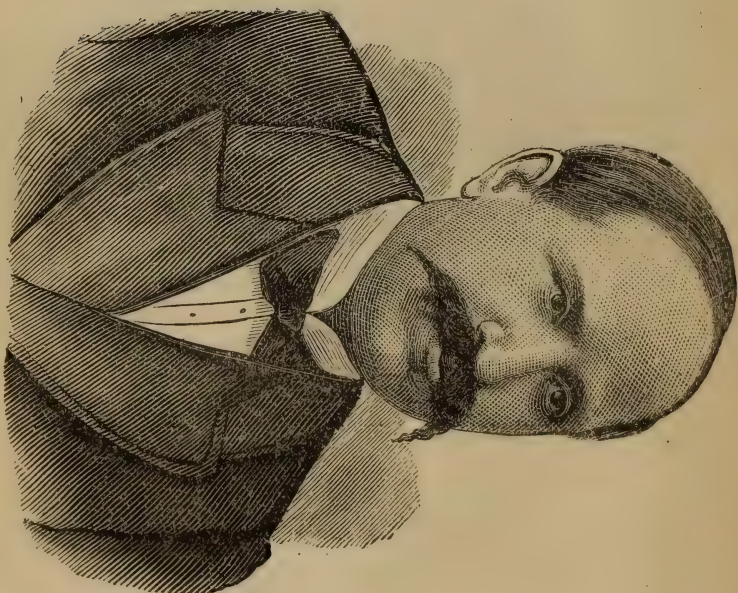
THE collection of onerous taxes, the employment of Turkish officials in positions of authority over peoples of a different race from themselves, as well as the strong religious antipathy existing between Christians and Musulmen, have been the prime causes of the uprisings and local discontent which have so much retarded the progress of Turkey, and plunged that unfortunate country into a state of practical anarchy. The troubles which resulted first in local insurrection, then in a bloody civil war, and finally culminated in one of the most Titanic and exhausting wars which the world has had the misfortune to witness, date back as far as the year 1874. The collection of taxes in the Province of Herzegovina and other Provinces was resisted in that year, and the attempt to replenish an exhausted treasury by that means proved abortive. This led to renewed attempts on the part of the Turks to collect them by mounted troops, who rode through the Provinces, sword in hand, unscrupulously levying tithes, and blasting and destroying where they could not enforce immediate payment. Protest and complaint to the authorities led only to derision and punishment. The peasants resisted, but were compelled to fly to the rugged steepes of Montenegro, there to find a welcome by a brave and hardy people in almost chronic insurrection against the Turk. The Sultan's forces in contact with these hardy mountaineers met with almost constant defeat, and the attempt to revictual the beleagured town of Nicsics repeatedly failed. Few in numbers, they fought a sort of guerilla warfare, and from the heights hurled down rocks upon the Turkish forces struggling through the narrow



GRAND DUKE NICHOLAS,  
COMMANDER OF THE RUSSIAN ARMIES IN EUROPE.



GENERAL IGNATIEFF'S ORDERLY



GENERAL IGNATIEFF,  
(LATE RUSSIAN AMBASSADOR AT CONSTANTINOPLE).

passes hundreds of feet below. Tennyson thus epitomises these sturdy patriots :

“ They rose to where their sovran eagle sails.  
 They kept their faith, their freedom on the height.  
 Chaste, frugal, savage, armed by day and night  
 Against the Turk ; whose inroad nowhere scales  
 Their headlong passes, but his footstep fails,  
 And red with blood the Crescent reels from fight  
 Before their dauntless hundreds, in prone flight  
 By thousands down the crags and thro’ the vales.  
 O smallest among peoples ! rough rock throne  
 Of Freedom ! warriors beating back the swarm  
 Of Turkish Islam for five hundred years,  
 Great Tsernogora ! never since thine own  
 Black ridges drew the cloud and brake the storm.  
 Has breathed a race of mightier mountaineers.”

A general insurrection broke out in Herzegovina in July, 1875, and soon spread to all the neighboring Provinces. Serbia was for a time kept from aiding the insurgents by foreign influence. Affairs had reached such a pitch in August, 1875, that foreign powers were compelled to take cognizance of it, and soon a joint note was despatched to the Porte by France, Russia, England and Austria, calling attention to the grievances of the Provincials and demanding reforms in local government. The Sultan firmly declined to yield to foreign pressure or to accord reforms until all the Provinces in insurrection should unconditionally surrender. By this time not less than 100,000 refugees had been ruthlessly driven from their homes, and were skulking in ravines, woods and mountain heights, in a state bordering on starvation. Whenever the Provincials felt strong enough to contend with their assailants, resistance followed ; but this seemed only to exasperate the Turks, and a horde of rapacious and savage troops were let loose upon the helpless populace, and deeds of cruelty followed which beggar description. Again the nations interfered, and the circular known as the “Andrassy Note,” signed by the three Emperors of Germany, Russia and Austria, and approved by England, France, Italy and other powers, was served upon the Turkish Government in January, 1876

This document demanded religious liberty, reform in taxation, and a mixed Commission to carry out the proposed reforms in the discontented Provinces. The Sultan promised to accept this remonstrance, and also to carry out the demands of the powers. But this evidence of weakness on the part of their chief ruler only exasperated and embittered the Turks, who became more and more vindictive. The promised reforms were not carried into effect, and in the spring of 1876 the Herzegovinian insurrection broke out with renewed violence, and the Roumanians also refused to pay further tribute to the Sultan, and placed themselves in a state of semi-independence and defiance to the Porte. The whole Northern country was now in open rebellion, and the more strictly Turkish Provinces were invaded by the Christian insurgents.

Intense bitterness characterized the struggle. The Turkish troops, more especially the Bashi-Bazouks and irregular forces, were remorseless and vindictive. Early in May the Bulgarians, who had hitherto taken no part in the struggle, goaded to desperation by the tyranny of their rulers and the rapacity of the tax-gatherers, broke out into insurrection. This was followed by some of the most revolting and horrible atrocities which the world has ever witnessed in any age of intolerant bigotry or bloodthirsty tyranny. On the 6th of May the French and German Consuls at Salonica were cruelly massacred in the mosque Saatli-Djami. This building is of great age and before the Ottoman conquest was dedicated to Christian worship, but is now the leading Turkish mosque of the town. Here, close by the cemetery and within a stone's throw of the Governor's residence, the murder was perpetrated. The occasion of this outburst of fury was the abduction by the Turks of a young Bulgarian girl for proselytizing purposes and her rescue by the American Consul. A riot ensued, and the French and German Consuls were murdered in the attempt to restore order. The excitement spread throughout Turkey, and foreign nations felt that the position of affairs was so critical, that the various fleets were ordered to rendezvous in Turkish waters.

During the excitement Murad V. was deposed on the alleged ground of his insanity, after a reign of only a few months, and was succeeded in August, 1876, by his brother, Abdul Hamid II. This Sultan was born September 5, 1842, the second son of Sultan Abdul Medjid, who reigned in Turkey during the Crimean war. By Turkish law a brother is preferred to a son for succession to the throne, on account of seniority; and even a cousin will take precedence on the same ground, the right of succession belonging to the oldest male descendant of Othman, the founder of this dynasty. The mother of Hamid II. was a Nubian slave. His education was of the scantiest description. In 1867 he visited the Paris Exposition, and afterwards adopted European costume. During his brother's reign he was confined in the palace as a dangerous aspirant to the throne. On his accession to power he promised to extend educational facilities and grant reforms, pledges which he has but poorly redeemed.

Shortly after his accession to the throne came that series of horrors which have acquired a world-wide celebrity as the *Bulgarian atrocities*. Never has human feeling been more deeply shocked than it was when the news of these brutalities—the burning of Christian villages, the fiendish outrages, the massacres of old and young—was flashed by the telegraph and carried by the press or by word of mouth to almost every house and hamlet in every civilized land. It is difficult to arrive at any complete or trustworthy account of these deeds, nor is it probable that they will ever in all their sickening details be fully known. The most reliable accounts were contained in despatches from Sir H. G. Elliot, the British Ambassador to Turkey, enclosing reports from Mr. Schuyler, of the American, and Mr. Baring, of the British, legations. Mr. Baring in his report estimates that in the Sandjak of Philippopolis 12,000 Bulgarians and 200 Mussulmans were killed, and 52 villages burned. He states that the most fearful tragedy of the whole insurrection occurred at Batak. Hearing that preparations for a revolt were going on

here, Achmet Agha was ordered to attack the town. He summoned the inhabitants to give up their arms, but distrusting his intentions they refused to obey. A desultory fight succeeded, lasting two days. On the 9th of May the inhabitants had a parley with Achmet, who solemnly swore that if they gave up their arms not a hair of their heads would be touched. The villagers thereupon surrendered their arms, when all the money in the place was demanded, after receiving which the Bashi-Bazouks set on the people and slaughtered them like sheep. About 1,500 took refuge in a church, which baffled all attempts to fire it from the outside. The Bashi-Bazouks finally climbed to the roof, tore off the tiles, and threw burning pieces of wood and rags dipped in petroleum among the thickly packed mass of human beings below. At last the door was forced open, and the massacre was completed. The inside of the church was burned. The only survivor of this slaughter to be found was an old woman, she alone remaining alive of a family of seven. Mr. Baring continues:—"I visited this place on the 31st of July. Hardly a corpse had been buried. Where a man fell there he now lies. In the streets at every step lay human remains rotting and sweltering in the sun. The stench was overpowering. Five thousand in all were killed here, and about eighty girls were carried off. The surviving inhabitants live in wooden huts outside the village in great misery. To Achmet Agha and his men belongs the distinction of having committed perhaps the most heinous crime that has stained the history of the present century. Nevertheless he has been decorated by his government, as have also several other leaders in these cruelties. There was undoubtedly a revolution which had to be crushed by armed force, but the Government is to blame for calling out the Bashi-Bazouks, for had it sent regular troops earlier the Bashi-Bazouks would have been unnecessary. The manner in which the rising was suppressed was inhuman to the last degree, fifty innocent persons suffering for every guilty one."

Mr. Schuyler, on the 22nd of August, reports to the American Government that the outrages of the Turks were fully established. He proceeds as follows:—"An attempt, however, has been made—and not by Turks alone—to defend and to palliate them, on the ground of the previous atrocities which, it is alleged, were committed by the Bulgarians. I have carefully investigated this point; and am unable to find that the Bulgarians committed any outrages or atrocities, or any acts which deserve that name. I have vainly tried to obtain from the Turkish officials a list of such outrages. No Turkish women or children were killed in cold blood. No Mussulman women were violated. No Mussulmans were tortured. No purely Turkish village was attacked or burned. No Mussulman's house was pillaged. No mosque was desecrated or destroyed." Mr. Schuyler estimates the number of the murders to have exceeded 15,000, and gives a heartrending narrative of the scenes of bloodshed and suffering.

"Turkey lost by these massacres the sympathy, if any remained for her, of the civilized world. The people, the politicians and the press were alike outspoken in their denunciations. Mr. Gladstone wrote in relation to them:—"The Turkish Government has been guilty of excesses than which none more abominable have disgraced the history of the world. The daily misgovernment has given place to wholesale massacres,

‘ Murder, most foul as at the best it is,  
But this most foul, strange, and unnatural,’

the elaborate and refined cruelty—the only refinement of which Turkey boasts!—the utter disregard of sex and age—the abominable and bestial lust—and the utter and violent lawlessness which still stalks over the land." No attempt at punishment was made, and shortly after a complete amnesty was announced to cover all those implicated.

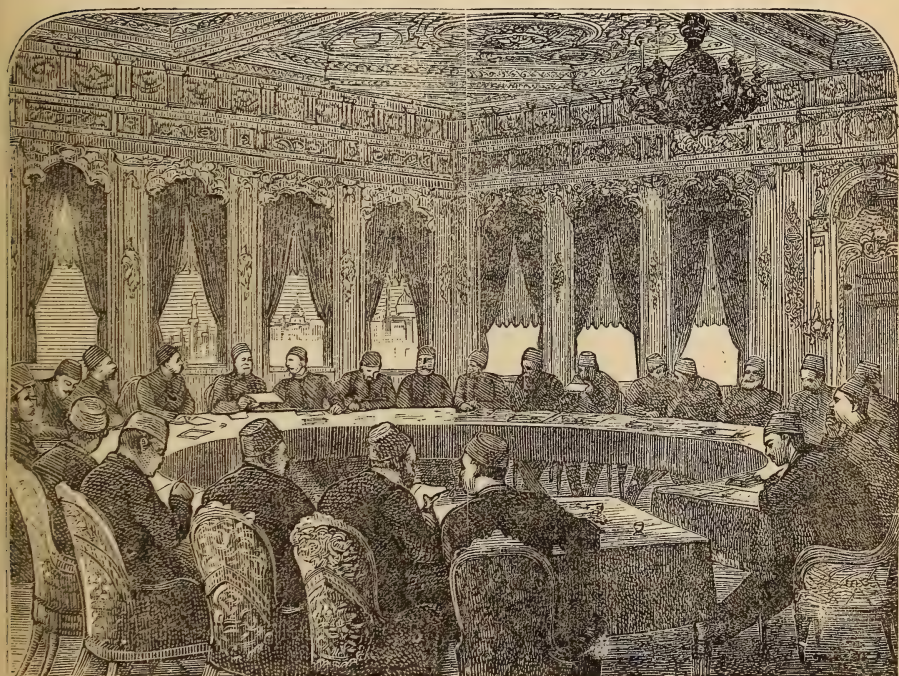
Meanwhile Servia had for a long time been collecting and massing her forces in hostility to Turkey, of which country she was, as we have seen, a sort of semi-independent province, and now having drilled some

90,000 men, she declared war against the empire on the 29th of June, 1876. On the 2nd of the following month she marched her troops across the frontier and formed an alliance with Montenegro. It is alleged that her decision was the result of Russian instigation, and certainly she was materially assisted by Russian soldiers who joined her army in large numbers though in an individual way. Victory rarely perched upon the Servian banners, the troops being badly drilled and inefficient. The Powers now proposed an armistice which Servia declined. But it was finally forced upon her, notwithstanding the opposition of Tchernayeff, the Russian General of the Servian forces. The latter caused the army to proclaim Prince Milan, King of Servia, but Russia interfered and caused him to refuse the empty title. Hostilities were, however, soon resumed between Servia and Turkey. The sympathies of Europe were with Servia, and numbers of English ladies assumed charge of the hospitals and nursed and cared for the wounded. Numerous fights and skirmishes followed, with varying results, success, however, generally remaining with the Turks. Tchernayeff bravely marshalled and skilfully disposed his forces, and was ably assisted by General Zach, of the Servian army, and by the Russian volunteers; yet, notwithstanding this the Servian forces were badly defeated before Djunis, which place was taken by the Turks. Another great struggle followed before Alexinatz, which is known as the battle of Morava. The Turks fought fiercely, but were badly officered and manœuvred. Their soldiers met the Servians in front of their own positions and decided the fortune of the day by personal bravery. A correspondent on the field of battle thus describes the fierce struggle:—

“We had been watching the masses of Servian troops on the somewhat distant hills, and some of our guns had actually taken a shot or two at them for some time, when we became suddenly aware that their advanced guard was very considerably nearer to us than we had imagined. So rapidly had they, indeed,



TURKISH INFANTRY OF THE LINE ON THE MARCH.



DISCUSSING THE EASTERN QUESTION AT A MINISTERIAL COUNCIL, CONSTANTINOPLE.



SACKING AND BURNING OF BERKOVATZ, BULGARIA, BY THE TURKS.



THE SULTAN, ABDUL HAMID II. REVIEWING HIS TROOPS

already engaged and driven in our outposts, that it was clear a very great force was immediately in our front, and that we should have to bear the brunt of the battle. I do not know how every individual Turk felt at this supreme moment, but of this I am certain—that every man I saw looked as though he were ready to spring immediately at his hereditary foe, and would be glad when the order was given. Many of them had not long to wait, for the trumpets sounded, they ‘fell in,’ and were soon rushing down the hill, not as though they were in fear of the enemy, and were anxious to gain the cover of their trenches, but as though they longed to get at and grapple with him. It was fraught with danger to the Turk, but it was terribly grand. Many a man was stretched on the turf; many a man returned slowly and painfully to the lines from whence he had come, but on went the companies, one after another, till the bottom of the slope was gained and the enemy confronted. Then opened such a fire as can never be described. It was the meeting of desperate men—of Serbs urged forward by reckless Russian leaders, of Turks longing to strike their enemy. The question was, which could be reinforced the longest and the quickest. Fresh Servian battalions were coming into action every moment and extending the line of attack; fresh Turks were coming down the slope, and, gaining the shelter-trenches which, as I have before remarked, the Turks, with admirable forethought, had constructed. At first the men could not be persuaded to lie down; they wanted to go forward, and I expected every moment to see them charge with the bayonet. But they were gradually prevailed upon to avail themselves of cover, and hence the great disparity between their loss and that of the Serbs. Among these latter we could see that great slaughter was taking place, for their line, although continually fed, did not appear to increase; while in addition to the rifles of our infantry, our guns were able to throw whole volleys of shell in among the blue-coated soldiers. With what a yell went those terrible missiles on their way! They seemed to break, every one of them, exactly where wanted, and to

strew the ground with dead and dying every moment. The rifles, quickly seconding them, added to the carnage which took place in that valley. I will not pretend to say whether the Servians actually crossed the bridge over the Morava; by some who were on the spot it is denied, by others admitted. I thought at the time that they did. Moreover, as the fight progressed, our line wavered as the Servians in increasing numbers were hurled against our left flank. But this was only for a while; the men were simply borne back, not disheartened, and fresh troops were hurrying up to succour them, Hafiz Pasha himself being among the foremost in that gallant fight. It was a fearful struggle, truly, and seemed to extend all along the line at this moment; indeed, it is believed that sixty Servian battalions were at that moment engaged. But all to no purpose; the steady courage of the Turks prevailed against the newly-found bravery of the Serbs, and was making itself more and more apparent every moment. The ground was covered with disabled Serbs, and still that astonishing roll of musketry maintained itself along the Turkish front, the men firing each five or six shots a minute. At length the crisis came. The Servians made one more great effort, there was a tremendous crash, a fearful roll, as if of thunder, and then the enemy begin to give ground. With a wild shout, the Turks rise and pour volley after volley into their retreating ranks. Our guns fire shell, which burst over their heads, in front of and behind them, dealing death and destruction all around every moment. The Servians turn and fly; their effort has been in vain; they must seek the shelter of their guns or be killed to a man. Without further delay they rush to their haven of comparative safety, leaving their dead and dying on the ground, and the Turkish forces alone in their well-earned glory. No wonder that next morning Hafiz Pasha and his colleague who aided him and was wounded, Lahlmed Pasha, were raised to the grade of Division Generals from that of Commanders of Brigade. They had fought a grandly sustained fight, and had fairly won their admirable success."

This battle resulted in the capture of Alexinatz in October, 1876, and practically ended the Servian war, the remaining encounters being confined to slight skirmishes. An armistice of six weeks' duration, arranged by the powers, followed. As no improvement had been effected in the internal affairs of Turkey, Russia now declared that the misrule of Turkey should be summarily ended by armed interposition of the powers. General Ignatieff, Russian Ambassador, was instructed to present to the Porte the ultimatum of his government, which he did on the 31st of October, in the following language :

"The events which have taken place during the past year in some provinces of the Ottoman Empire, and which have ended in the war between Turkey and the principalities of Servia and Montenegro, could not be regarded with indifference by the Imperial Cabinet, after having found a deep echo in the Russian nation, united by various ties and secular traditions to the Christian population of the Balkan peninsula. His Majesty, the Emperor, has shared the sympathies of his people, and in accord with the other great cabinets, has tried to re-establish peace and order. The guaranteeing powers having agreed to lay down as the basis of a pacification the maintainance of the *status quo ante* in Servia and Montenegro, the military operations now being executed by the Ottoman troops constitute a useless effusion of blood ; and as the carnage of the past few days has assumed proportions which wound the sentiment of humanity without being able to lead to any result, the Emperor, my august master, cannot any longer tolerate it, in presence of the delay experienced in the negotiations for a restricted armistice. I am, therefore, charged to declare to the Porte, in the name of his Majesty, that if, in the space of twice twenty-four hours after the delivery of the present note, an effectual and unconditional armistice of from six weeks to two months, embracing all the combatants be not concluded, and if peremptory orders be not sent to the Turkish commanders to cease all military operations immediately, I shall be bound to leave Constantinople with all the *personnel* of the Imperial Embassy."

The discussion of the question of joint occupation, led to the proposal for a conference to settle the whole matter at issue, which proposal was finally agreed to, and Constantinople was fixed upon as the place of meeting.

In consequence of this agreement the determination which Russia had arrived at to occupy Bulgaria with her troops was abandoned, and all hopes for the time centred in the conference. In due time the representatives of the various Powers assembled. General Ignatieff represented Russia; Turkey sent Safvet Pasha and Edhem Pasha, the former of whom, according to diplomatic usage, became president, the meeting being held in the capital of Turkey. France sent Comte Chaudordy and Comte Bourgoing; Austria, Count Zichy, her Ambassador, and Baron Chalice, Consul-General in Roumania; Count Costi represented Italy; Lord Salisbury and Sir Henry Elliot, England; while Germany sent a delegate whose antecedents were ominous, inasmuch as he had been Ambassador at Copenhagen before the Danish war, at Vienna before the Prusso-Austrian campaign, and at Paris before the late French war. The delegates met at the Admiralty Palace, and at their first meeting placed upon the table the proposals which they had previously agreed to submit to the Turkish representatives. At the second meeting, on the 28th of December, 1876, an armistice of two months was agreed upon. It soon, however, became evident that Turkey resisted all interference, and was determined not to accept any of the numerous proposals offered. One after another of these were rejected, and delays were constantly caused by the Turkish delegates.

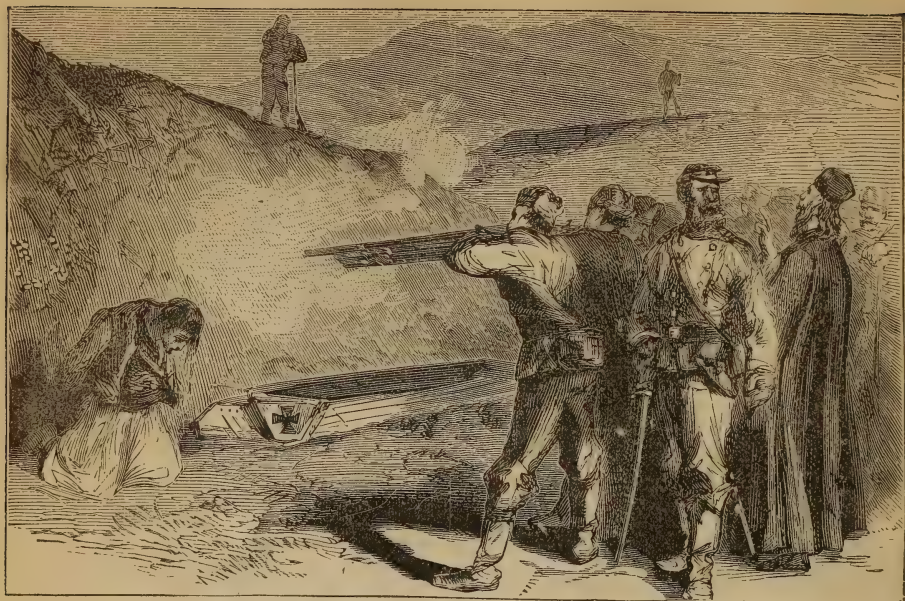
Finally the commissioners became convinced that the Turkish Government had no intention of bringing the negotiations to a satisfactory termination, and that further discussion would be but a waste of time. They therefore agreed upon the following terms as their ultimatum, with notice to the Turkish Ambassadors, that unless accepted by the Ottoman Government, the legations would be withdrawn from Constantinople. The final terms offered were as regards Montenegro, the rec-



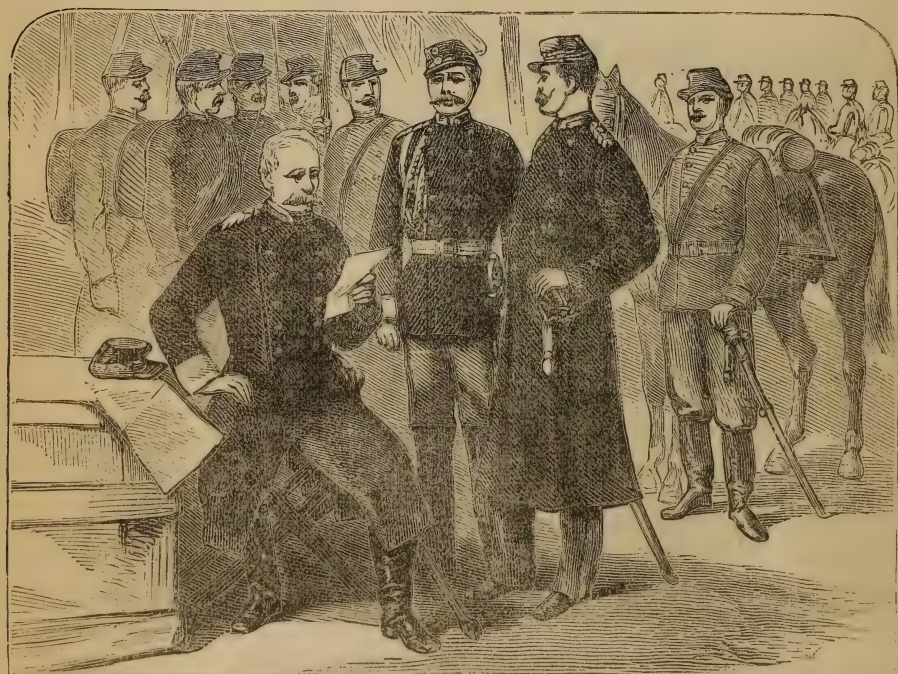
SERVIANS ATTACKING A TURKISH ENTRENCHMENT AT BABINA-GLAVA.



ENGLISH LADIES NURSING THE WOUNDED SERVIANS.



SHOOTING A TURKISH SPY, BY THE ORDER OF DUTCHICHI.



THE SERVIAN GENERAL ZACH AND STAFF.

tification of the frontier and the annexation of some small outlying territory, and perfect freedom of the navigation of the Boyna. As regards Servia, that principality was to be restored to the ante war condition, and her frontier to be regulated upon the Bosnia side ; and in relation to both of them, the evacuation of their territory by the Ottoman troops, and of the Turkish territory by the provincial troops ; an exchange of prisoners of war and a general amnesty to be proclaimed on both sides. As regards Bosnia, Herzegovina and Bulgaria, their Governor-Generals to be appointed for the first five years by the Porte, with the previous consent of the powers. The provinces to be divided into sandjaks, with mutessaries at their heads whom the Porte was to appoint for a fixed number of years ; and also into cantons of from 5,000 to 10,000 inhabitants, with local authorities chosen freely by the people of each community, whose sphere should embrace all questions of local interest to the canton. Provincial assemblies, to be elected by the councillors of the cantons, and these assemblies to fix the budgets of the provinces, and to appoint administrative councillors for them, whose advice the Governor-Generals should accept, and who should have the right of appeal to the Porte.

To ameliorate the system of taxation, the provincial assemblies were to fix and distribute all the taxes, with the exception of customs, duties, telegraph receipts, and the taxes on tobacco and spirits. Farming out the taxes to be entirely abolished, and all arrears of taxes to be cancelled. The budgets to be fixed every five years for each province in conformity with the revenue ; one portion to be applied to the payment of the general debt, another to the uses of the central government, and the third to local uses.

The administration of justice to be reorganized, and the judges made independent. The provincial governors were to appoint the judges for the civil and criminal courts, with the consent of the council. Members of the courts of appeal to be appointed by the Porte, upon nomination by the governors, all proceedings of the

courts to be public. For special affairs of the different religious communities, the jurisdiction of the ecclesiastical courts was to be maintained.

Complete freedom of religious worship was to be decreed. Each community to maintain its own clergy and all religious buildings and establishments for public education. All the various languages were to be upon an equal footing in the tribunals and in the offices of the government. The acquisition of the state lands by immigrants was to be facilitated.

To ensure the execution and maintainance of these reforms, the powers were to have the right to appoint two commissioners of control, to superintend and enforce the treaty stipulations, and to assist the local authorities with advice in all measures relating to public order and security. Such commissioners to be governed by special instructions.

After fully stating their positions in relation to the required reforms, the various plenipotentiaries formally announced that they had orders from their respective governments, to withdraw from the capital, if they were rejected by the Porte. Safvet Pasha, one of the Turkish Plenipotentiaries, expressed his opinion most decidedly that his government could not accept the two points relating to foreign surveillance; but added, that he would communicate the terms to his government, who would undoubtedly take them into respectful consideration, and asked until the end of the week to return the final reply of the Porte.

Agreeably to his promise, the determination of the Ottoman Government was communicated to the plenipotentiaries shortly thereafter. Their answer stated that Turkey acceded to all the conditions of the treaty, excepting the appointment of the governors, with consent of the powers, and the clause for the employment of foreign commissioners to advise and oversee. These two points she rejected unconditionally, as derogatory to the dignity and independence of the empire.

Thus the conference, which England had been so earnest in pushing forward, ended in complete failure,

and the diplomatists returned home chagrined and disappointed, and all hopes of a peaceful solution of the questions at issue seemed to be at an end.

Russia afterward issued a circular-note to the powers, asking what was to be done in the then existing condition of affairs, and dispatched General Ignatieff to the several courts to learn the views of the various governments on the subject. This led to the issue of a *protocol*, which was signed in London on the 31st of March, 1877, by representatives of the various powers, in which they announced their determination to watch carefully the manner in which the promised reforms in Turkey were carried out, and concluded by saying that they reserved to themselves the "right, in common, to consider as to the means best fitted to secure the well being of the Christian population and the interests of the general peace." Most of the signers made some reservation, England, that both should disarm; Russia, that Turkey should send an ambassador to St. Petersburg to discuss disarmament; and Italy, that she should be bound no longer than the common agreement was maintained. This document was rejected by Turkey with indignation, and was called a measure of intimidation, to which she could not and would not submit. She finally declared that, "strong in the justice of her cause, and trusting in her God, Turkey had determined to ignore what had been decided without her consent and against her."

She persistently refused to make any concession which interfered with the integrity of her territory, or questioned her sovereignty and independence. She would carry out reforms only in her own way. War, she declared, was preferable to wearisome suspense. Thus, the destinies of peace or war hung in the balance, and all eyes were turned to Russia, as the power most forward in pressing reforms and intervention, to see what action she would now pursue. The world was not long held in suspense. On the 24th of April, 1877, a declaration of war against Turkey was issued by the Czar, couched in the following language:

"Our faithful and beloved subjects know the strong

interest we have constantly felt in the destinies of the oppressed Christian population of Turkey. Our desire to ameliorate and assure their lot has been shared by the whole Russian nation, which now shows itself ready to bear fresh sacrifice to alleviate the position of the Christians in the Balkan Peninsula. The blood and property of our faithful subjects have always been dear to us, and our whole reign attests our constant solicitude to preserve to Russia the benefits of peace. This solicitude never failed to actuate us during the deplorable events which occurred in Herzegovina, Bosnia and Bulgaria.

“Our object before all was to effect an amelioration in the position of Christians in the East by means of pacific negotiations, and in concert with the great European powers, our allies and friends, for two years we have made incessant efforts to induce the Porte to effect such reforms as would protect the Christians in Bosnia, Bulgaria and Herzegovina from the arbitrary measures of the local authorities. The accomplishment of these reforms was absolutely stipulated by anterior engagements contracted by the Porte toward the whole of Europe. Our efforts supported by diplomatic representations, made in common with other governments, have not attained this object. The Porte has remained unshaken in its formal refusal of any effective guarantee for the security of its Christian subjects, and has rejected the conclusions of the Constantinople Conference. Wishing to essay every possible means of conciliation in order to persuade the Porte, we proposed to the other Cabinets to draw up a special protocol comprising the most essential conditions of the Constantinople Conference, and to invite the Turkish Government to adhere to this international act, which states the extreme limits of our peaceful demands. But our expectation was not fulfilled. The Porte did not defer to this unanimous wish of Christian Europe, and did not adhere to the conclusions of the protocol. Having exhausted pacific efforts, we are compelled by the haughty obstinacy of the Porte to proceed to more decisive acts feeling that

our equity and our own dignity enjoin it. By her refusal, Turkey places us under the necessity of having recourse to arms.

"Profoundly convinced of the justice of our cause, and humbly committing ourselves to the grace and help of the Most High, we make known to our most faithful subjects that the moment foreseen when we pronounced words to which all Russia responded with complete unanimity, has now arrived. We expressed the intention to act independently when we deemed it necessary, and when Russia's honour should demand it. In now invoking the blessing of God upon our valiant armies, we give them order to cross the Turkish frontier.

(Signed)

"ALEXANDER."

A circular from Prince Gortschakoff, embodying the Czar's declaration of war, was also communicated to the Powers, in which he wrote:—

"You will bring this resolution to the cognizance of the Government to which you are accredited. In fulfilling the duty which is imposed upon him by the interests of Russia, whose peaceable development is impeded by the constant troubles in the East, His Majesty is convinced that he at the same time responds to the views of Europe." (Signed)

"GORTSCHAKOFF."

To this circular Turkey replied by a counter-note from Safvet Pasha, in which he asked the object of Russia in declaring war, and appealed to the mediation of Europe under the guarantees of the Treaty of Paris. He called upon the Powers to arrest the threatened conflict—"a conflict of which the Sublime Porte can justly repudiate the entire responsibility." The Sultan also issued an address to the army, urging them to devotion and bravery, and concluded as follows:—

"As Russia has declared war, we are forced to take up arms. We have always wished for peace and tranquillity, and have listened to the advice of the Powers in this respect. But Russia wants to destroy our independence and our soil. Russia attacks us. God, who protects right and justice, will grant us victory. Our soldiers will defend with their blood the country gained

by their ancestors, and, with the help of God, maintain the independence of the Osmanli. The nation will protect the wives and children of the soldiers. Should it be necessary, the Sultan will go to the army, and raise the Standard of the Khalifat and of the Sultanat. The Sultan is ready to sacrifice his life for the honor and independence of the country."

The sympathy of Germany was decidedly with Russia, as was also, though perhaps in a less marked degree, the countenance of Austria and Italy. Between the first three of these it was generally understood that an alliance of some sort had been formed. The sympathy of the English liberals was also decidedly with Russia, almost every spark of friendliness towards the Turks having been stifled by the cruelty and rapacity of the latter. All the leading English liberals were outspoken in their denunciations of the Porte. The government of the day, however, took a different view, and their opinion on the subject may be gathered from the despatch of Lord Derby to Lord Loftus, in reply to Gortschakoff's circular. This memorandum is dated May 1st, and sets forth that Her Majesty's Government received the news with deep regret, and that they cannot accept Prince Gortschakoff's statements and conclusions as justifying the resolution taken. The Porte, though protesting against the protocol, had again affirmed its intention of carrying out the promised reforms, and the British Government could not, therefore, admit that its answer had removed all hope of deference on its part to the wishes and advice of Europe. The despatch then refers to Prince Gortschakoff's assertion of the belief that Russia's action is in accordance with the sentiments and interests of Europe, and points out that it is a contravention of the Treaty of Paris (1856), by which Russia and the other signatory Powers each engaged to respect the independence and territorial integrity of the Ottoman Empire. Lord Derby goes on to say that the Czar has separated himself from the European concord hitherto maintained, that it is impossible to foresee the consequences of such an act, and that the British

Government feel bound to state that the decision of the Czar is not one which can have their concurrence or approval.

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## CHAPTER XIII.

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### RELATIVE CONDITION AND RESOURCES OF RUSSIA AND TURKEY.

Before proceeding to detail the events which followed fast upon the declaration of war between the great Empire of Russia and the Ottoman Dominion, it may be interesting to examine for a moment the relative conditions of the combatants, and compare the resources of the two countries. The Empire of Russia, the largest in the world, embraces one half of Europe and about one third of Asia, much of which, however, is cold and uninhabitable. Her population is not very accurately given, but\* is estimated to number eighty million souls. This immense population gives her a great advantage in recruiting and strengthening her army. For administrative purposes Russia is divided into districts, each under a military commander. This officer has charge of the recruiting in his district, and is responsible for the efficiency of the troops. There are numerous military academies scattered throughout the country for educating officers for regimental and general commands. The regular army of Russia on a peace footing is about 150,000 men; on a war footing about 800,000 men. There are in addition some 200,000 Cossacks who can be called into service at short notice, making together an available force of about one million men. Military service is obligatory upon the whole nation. The entire force is divided into an active army, a reserve, and a militia or general levy. The duration of service is six years; from the army and reserve they pass into the militia. The Imperial Guard is recruited from the best

of the troops. But in consequence of the large population military service presses less heavily upon the people than in most other countries of Europe. The troops in service are generally very poorly fed, the diet being black bread and rice and a small ration of meat for soup, and some *quass* or beer. The pay of a private is less than a penny a day. By the rules of the Greek Church 169 days in the year are fast days, during which he receives no meat. Yet the troops are hardy and capable of great exertion. His clothing is coarse and ill-made. He carries a heavy knapsack and rifle with bayonet always fixed, and short sword at his side in addition, together with ninety rounds of ammunition, yet is equal to long marches. With horses Russia is well supplied, having more than France, Germany and Britain combined. The arm mostly in use by the troops is the Berdan rifle; and the field pieces are four to ten pounder breech-loading steel cannon. The navy is principally distributed in the Baltic and Black Seas; and there are smaller fleets in the Caspal, Aral, Siberia, and White Sea waters. The total comprises 108 men of war, 1,477 officers, and 7,217 seamen. The iron-clad fleet of war comprises the powerful turret-ship *Peter the Great*, eight frigates, three corvettes, fourteen turret monitors, and three floating batteries. The entire fleet now consists of 225 steam vessels, with 521 guns, and a total tonnage of 175,501.

The Roumanian army in alliance with Russia numbers about 40,000 infantry, 2,000 cavalry, and 110 guns, under command of Prince Charles. There are some territorial troops or militia in addition to these. Montenegro has about 25,000 men of all arms.

Alexander II., the present Emperor of Russia, was born on the 29th of April, 1818, the eldest son of Nicholas I. and Charlotte, formerly Princess Charlotte of Prussia. His education was supervised by the Russian poet and scholar, Joukowski; and his military training by the German General Mörder. He entered the military service in 1831, and four years later was attached to the Grenadier Regiment as Colonel; and

still later became Inspector of the military schools of the Empire. In 1840, he travelled in Germany, and afterwards married the Princess Maria of Hesse-Darmstadt. In March, 1855, during the Crimean war, he succeeded his father on the throne, having been crowned at Moscow with great pomp. He has effected great reforms in the laws and administration of the Empire, the crowning work of which was the total abolition of the national curse of serfdom, where twenty millions of people were set free. He inherits the Russian ambition for territorial aggrandizement, and has made considerable acquisitions in Central Asia. His eldest son is the Grand Duke Alexander, now commanding in Bulgaria, who was born in 1845, and married in 1866 to the Princess Dagmar, sister of the Princess of Wales. The Emperor has four other sons, Vladimir, Alexis, Sergius and Paul; and one daughter, Marie, married in 1874 to Prince Alfred of England. The two brothers of the Emperor, the Grand Dukes Nicholas and Michael, hold important commands in the Russo-Turkish war.

The Turkish Empire has a population of about 32,000,000 souls; but this number includes a dozen diverse races, and many provinces in actual insurrection. Her army on a war footing prior to the insurrection of the provinces, was 128,000 infantry, 20,000 cavalry, and 552 guns. In addition to this force there were large numbers of Bashi-Bazouks, Spahis, Bedouins and other armed, but irregular, troops.

The Turkish private soldier is by nature and tradition warlike. He believes in the destiny of the Ottoman race to conquer the world. He is easily stirred by an appeal to his religious fanaticism to undergo the greatest hardships in the sacred cause. He is able to live upon food so scanty that almost any other than the Turk would starve upon it. He is by nature obedient—the obedience of apathy and constitutional Oriental laziness. He goes into battle believing in Fate, and encounters the enemy's bullets with stolid indifference, believing that it matters not whether he encounters one shot or a million, for he will stand or fall according as it has been predestined by Allah. On the march each man carries

some meal in a bag, and a small iron pan, in which he bakes cakes on arriving in camp. Want of transport prevents proper cooking utensils being carried.

Since the commencement of the war with Russia, Turkey has massed 200,000 men north of the Balkans; 80,000 in Armenia; 25,000 in Montenegro; 17,000 in Herzegovina and Bosnia; 13,000 in Albania, and about 30,000 south of the Balkans; making in all a force of about 365,000 men of all arms, exclusive of small garrisons scattered throughout the empire. The infantry are armed principally with Peabody and Remington rifles, from the United States, a contract having been made for half a million of these guns, and two hundred million metallic cartridges. She has 40,000 horses and 508 pieces of cannon; the latter comprising many Krupp breech-loaders. Every battalion of chasseurs destined for mountain warfare is provided with two mitrailleuses, portable on mules' backs. She has also 500 pieces of siege artillery for the armament of the forts of the Bosphorus and other exposed positions. The navy comprises 32 ironclad vessels, some of them of the largest tonnage. In addition to these, there are about a dozen ships of the line, twenty frigates, and a considerable fleet of corvettes and river gunboats. The most formidable ironclad is the "Mecoudiye," heavily armored with twelve inches of iron, and carrying 12 guns of eighteen tons each. There is no great disparity in the naval power of the two nations. The weakness of the Turkish navy consists in the unseaman-like character of the men, and the lack of dashing and able commanders.

The declaration of war by the Czar was, of course, preceded by the withdrawal of the Russian Embassy from Constantinople, and no time was lost in despatching troops towards Turkish territory; indeed, the Turks complained that some of the Russians were over the frontier before the declaration was actually issued. Within a fortnight they were swarming in Roumania, that government having signed a convention giving the Russians the right to use the roads, rivers, railways and telegraphs, Russia on its side guaranteeing the inviolability of the country.

During the first two or three weeks the military operations in Europe were confined to the march forward of the Russians towards the Danube, and the successive occupation of the chief towns and strongholds on the Roumanian side, with now and then an attempt, unsuccessful by either party, to effect a passage of the river.

In Asia, about the middle of May, the Turks captured Soukhoum Kaleh, whilst the Russians scored a victory at Ardahan, an important fortress, which they took by storm. The destruction of a Turkish ironclad at Ibraila caused great excitement and rejoicing in the Russian lines, the Russians believing that it was the powder magazine on board that ignited by one of their shells dropping down the funnel, although the only Turk who escaped to tell the tale, declared that it was the result of an accident. As time went on the events became of a more exciting character. The Russian advance on the Danube was continued steadily and methodically, and there were frequent artillery duels between the opposing batteries on either side. The Turkish flotilla was very busy, and claimed a victory over some Russian gunboats, but whatever advantage they may have gained was counter-balanced by a brilliant exploit of two Russian lieutenants, who commanded four small boats, in a torpedo attack upon a Turkish monitor, which they succeeded in destroying.

In Asia, the troops under the Grand Duke Michael began a vigorous siege of Kars, and there was a good deal of fighting round Batoum. On the 15th and 16th of June there was an important engagement at Zeida Khan, of the right wing, under Mehemet Ali, who lost 1,000 of his men, the survivors being driven back upon Delibaba. In Europe, Suleiman Pasha, having succeeded in relieving Niksics, and formed a junction with Ali Saib Pasha, advanced with him toward Cettinjie, their progress being disputed inch by inch by the brave Montenegrins.

The river Danube, which divides the provinces of Turkey from Roumania, had been relied upon by the Turks as their front line of defense, and looked upon as

a formidable barrier to the Russian march southward. In this they were doomed to be disappointed, for the Russian army, instead of massing between Rustchuk and Nicopolis to effect a crossing, as had been anticipated by the Turks, as well as by onlookers generally, hurried forward from Galatz. The result of this was,



POSITIONS OF THE TWO ARMIES BEFORE THE RUSSIANS CROSSED THE DANUBE.

that while the Turkish troops were massed in great force along the bank of the more westerly portion of the river, the Drobrudscha, or lower Danube, was almost deprived of troops. Before serious opposition could be offered by the Turks, the Russians had thrown a bridge across the river. The Danube was still very high. A great part of the valley was still under water, which, however, was rapidly subsiding. The bridge was constructed from both sides of the river at once, for the Turks allowed the Russians to cross over and begin the bridge on the Turkish shore at the same time that it was begun on the Roumanian. A great part was constructed on trestles, and it was only in the real channel, where the water is swift and deep, consisting of a space of perhaps a thousand yards wide, that pontoons had been used. The pontoons had been floated to their places, anchored to trestle work constructed on both sides at the same time, the trestle work being continued along the old channel towards Matchin, on the road to the latter place.

General Zimmermann crossed the Danube during the night with 1,500 infantry of the *corps d'armee*, and 2,000 men of the 40th Regiment of Infantry crossed in front of Galatz. The secret of the crossing was well kept, and the operation was conducted with unexampled daring. The men and horses crossed in flat boats, while the cannon were brought across on barges. After they had crossed, the two detachments carried after them, through the inundated marshes on the river side, a number of boats and rafts. Next day 2,500 men of the 7th Regiment of Infantry, with their cannon, crossed during the day, and joined their companions, under the command of Brigadier-General Gukoff. The troops, which had come from Galatz, took up their positions on the first breast-works on the chain of mountains separated by a deep valley from the other heights which commanded Matchin, and established themselves in the villages of Garbina and Vaharei, nine miles to the south-east of Galatz. At three o'clock in the morning the first cannon shot was fired from the Turkish batteries. At six o'clock a violent cannonade commenced. As the

Russians had neither cavalry nor artillery, their infantry had to attack the Turkish cavalry with the bayonet, but on the arrival of a Russian cannon the fight assumed a different aspect. The Turks stopped firing and withdrew. The Russian troops having been reinforced by the remaining portions of the brigade then obtained a firm footing on the Budjak heights. The Russian official report said that the troops displayed admirable valour, and that the loss was seven officers and forty-one men killed, and two officers and eighty-eight men wounded. On the night of the 22nd the Czar, with the Czarewitch and the Grand Dukes Vladimir, Alexis, and Sergius, arrived at Galatz, and paid a visit to the hospital.

Immediately after this General Zimmermann took possession of Matchin, which had been abandoned by the Turks, and was occupied by the Russians without fighting. The clergy and Christian population received the regiment with great ceremony, crosses and sacred pictures being carried in procession. The regiment marched in with colours flying, and the band played the Russian National Anthem. After occupying Matchin the Russians opened right and left, capturing Toultscha on the east, and Hirsova on the west.

A second crossing of the Danube was effected by the Russians on June 27th. Very early in the morning a *corps d'armee*, under General Dragimiroff, crossed in boats, protected by iron shields, at Simniza, and, notwithstanding some sharp firing from the Turkish batteries, effected a landing by daybreak, by which time no fewer than 208 boats had made the passage. The Turkish troops then retired from their position at Sistova, which was immediately occupied by the Russians, the Grand Duke Nicholas crossed over with reinforcements, and the Czar at once issued a proclamation to the Bulgarians, announcing the entrance of his army into their territory, where it had already several times fought for the sake of the Christians, and promising that "Henceforward the Russian arms should protect every Christian against all violence, and that all crime should be followed by fitting punishment." The Bulgarians

were then told that "as the Russians advance the Turkish power will be replaced by regular organisations in which the Bulgarians will be summoned to take an active part, and new Bulgarian legions will be formed in order to maintain order and security."

On the 28th June the Czar himself crossed over to Sistova, where he was received with the utmost enthusiasm by the Christians. Having established themselves at Sistova, the Russians at once began to complete the construction of a pontoon bridge, and this, notwithstanding a violent gale, and the interference of a Turkish monitor, was ready in three days, when a large force was enabled to cross, and a general move forward was made. The invaders continued to advance, and as each town was taken by the Russians a municipal administration was at once organised, and Matchin and Sistova were placed under Christian magistrates, elected by the inhabitants from among their own citizens. Meanwhile the batteries on either side of the river at other places were not idle. For a distance of 230 miles along the Danube, from Widdin to Silistria, the bombardment was being carried on with more or less activity.

Thus by a skilful and unexpected move the Russians had overcome what was expected to be a great difficulty in the way of their progress southward ; and in place of suffering a long and exhausting delay on the northern bank of the Danube, found themselves at once in the heart of Bulgaria, and close upon the second Turkish line of defence—the Balkan range of mountains.

Continuing their advance into the interior, the Russians obtained possession of Tirnova, the capital of the province, a fortified town, which stands on a basaltic hill, 1,000 feet high. The garrison, which numbered 3,000 Nizams and a large number of Redifs, were surprised and driven out of the town, leaving their camp and ammunition in the hands of the Russians. As usual, the Christian portion of the population welcomed the invaders with a religious procession, and sang a *Te Deum* in their honor. Biela also was occupied, being

evacuated by the Turks without any show of resistance. The Russians had now about 120,000 men across the river, but advanced with great caution, adopting the German method of invasion by always sending cavalry videttes in front to reconnoitre and scour the country, so as to make it safe for the main body to follow. The invading army from Simnitzer was divided into three principal columns, one of which marched to Tirnova, a second to Selvi, and a third towards Plevna. Up to this time the Turks had acted wholly on the defensive, and from Sistova to Tirnova on the one side, and Matchin to Kustendjie on the other side of the quadrilateral, no serious stand against the advance of the Russians was made. The Sultan, alarmed at the Muscovite successes, telegraphed to Abdul-Kerim to know why he and his 300,000 men had not prevented the passage of the river, to which the Serdar Ekrem replied that he had a plan by which not one of the Russians would recross the river alive. Abdul-Hamid, however, somewhat distrusting the efficacy of such a "plan," at once despatched Redif Pasha to Shumla to ascertain how affairs really stood, and the result was that Abdul-Kerim received peremptory orders to make a general advance.

Shortly after, the Russians achieved another important success in the capture of Nikopolis, on the upper Danube and only a few miles from Plevna, afterwards the scene of such great slaughter.

The Russians had been heavily bombarding this town for more than a week, assisted by the Roumanian batteries on the other side of the river. On Sunday, the 15th of July, the attack was renewed with greater activity, under Lieut.-General Baron Krudener, and the Russians, gaining possession of the heights commanding the town, commenced to pour in a hurricane of shells. Upon this the garrison attempted a retreat, which was prevented by the Russian infantry, so that at daybreak on Monday morning the Turkish commanders, Achmed and Hassan Pashas, agreed to surrender, and the town, with its garrison of 6,000 men and 40 guns, together with

two monitors, fell into the hands of the Russians. This was a most important success, enabling the Russians to build a permanent bridge, the one at Simnitzer being far from perfect, and constantly breaking down, thus causing serious delay to the passage of the troops and supplies.

The first passage of the Balkan range, which constitutes the great bulwark of defence for southern Turkey, was effected at Hain Bogaz, a small mule track pass, some 4,000 feet high, between the Travnica and Elena passes, and a little to the south-east of Tirnova. General Gourko, with an advance guard of Cossacks and dragoons, on Saturday, the 14th of July, surprised the small Turkish force which was posted there, and gained possession of the pass. Next day General Gourko advanced still further, fought another engagement near Arzazare, and sent forward to Yeni Sagra, a station on the Adrianople railway, a detachment of Cossacks, who created a terrible panic amongst the inhabitants and officials of the district. Marching from Eski Sagra General Gourko and Mursky boldly attacked and captured Kezanlik, a town at the Roumelian end of the Shipka Pass, and subsequently made an attack on the Turkish entrenchments in the pass itself. The first attempt failed, and the Russians were driven back, but a second attack proved successful, and the Turks abandoning eight splendid positions, all well fortified, the pass was occupied by the Russians, whose success was in a great measure owing to the Bulgarian guides, who led the advance guard over small passes known only to themselves, and consequently in no way defended by the Turks. The news that the Russians had so easily succeeded in crossing the much-dreaded Balkans, had a very dispiriting effect upon the Turks, more especially as their troops seemed nowhere to be opposing any really efficient resistance to the Russian advance.

About this time the contending nations began to accuse each other of practising the most horrible cruelties towards the sick and wounded soldiers who fell into their hands, and also upon defenceless women and children. A circular issued by the Porte to its representa-

tives abroad detailed the various villages burnt and the number of inhabitants massacred by the Russians and Bulgarians.

Replying to the Turkish accusations, the Grand Duke Nicholas in his report asked how the Mussulman authorities, who took to flight on the approach of the Russians, testify to such occurrences. He also remarked that "If isolated acts of vengeance are committed by the Bulgarians, who had been oppressed for centuries, they cannot be prevented by the Russians," and said that the foreign military *attaches* and newspaper correspondents can attest that no act of cruelty has been committed by Russian soldiers. He explained that the four vessels laden with stones which had been sunk at the mouth of the Danube, had been placed there to prevent Turkish monitors from entering the river, and would be removed as soon as hostilities should cease. "In the Shipka Pass," he says on the 28th July, when the Turks were attacked on the southern side, and found it impossible to continue the defence, they hoisted the white flag. The Russian troops at once ceased firing, and the 13th and 15th battalions of riflemen advanced to take possession of the entrenchments, but were suddenly assailed with a discharge of grapeshot and rifles, which inflicted very severe losses upon them.

"On the following day when General Kobeloff occupied the position the Turks had abandoned, he found by the side of some of the Turkish wounded a heap of heads of Russian soldiers who had been wounded and taken prisoners in different engagements. The foreign military attaches and the Correspondent of the *Times* were called upon to certify to this fact." Besides these instances of treachery and cruelty there had been a massacre of Christians at Kavarna, near Baltchuk, on the Black Sea, the women and children being treated in a manner which quite precludes description. On the application of Mr. Layard, the British gunboat *Rapid* was sent thither to take off any of the survivors. Another report spoke of the massacre of the Christian inhabitants of Yeni Sagra by the Turks. These mutual accusations were afterwards

repeated at intervals, fresh instances of "atrocities" being reported every few days.

A panic at Constantinople was caused by the continued advance of the Russians south of the Balkans without any important check, the inhabitants entertaining, perhaps, little more dread of the invader than of the Turkish irregular troops, who might be forced back upon the capital. The situation had now become so serious that several changes were made in the Turkish Ministry, and poor old Abdul-Kerim, whose policy of "masterly inaction" had been taken advantage of by the Russians, was recalled from the seat of war and threatened with court-martial, and Mehemet Ali was appointed commander-in-chief. The effect of this change was soon manifest, for now the Russians met with energetic resistance from three quarters—from Osman Pasha at Plevna, from Mehemet Ali, who advanced from Osman Bazar, and from Suleiman and Reouf Pashas south of the Balkans.

The tide of fortune now turned decidedly in favour of the Turks, who beat the invaders back from almost every one of the advanced positions which they had attained. General Gourko was driven back into the Balkans, and, although he managed to hold the Shipka Pass for some days, he was at length ordered to withdraw to the other side of the mountains, as his position was isolated and very dangerous. The same bad luck seemed to follow other of the Russian leaders, General Zimmermann being unable to effect a junction with the Czarewitch, who, having set himself the task of besieging Rustchuk, was obliged to abandon the enterprise on account of sickness amongst his troops. On the 21st of July the Russians before Plevna suffered their first defeat, and General Schilder-Schuldner, who commanded them, was sent home to Russia in disgrace; and on the 30th and 31st Osman Pasha tried conclusions with General Krudener, when the Russians were again defeated.

The second attack on Plevna resulted in a disastrous and crushing defeat of the Russians. Owing to the

failure of the previous assault on the 19th and 20th of July it had been decided to attack the town in force. The Russians only numbered some 32,000, while the Turks, who were commanded by Osman Pasha, were able to bring reinforcements from Widdin which brought their number up to 40,000 or 50,000, and they had the additional advantage of a very strong position, Plevna lying in a valley commanded by a series of ridges, upon three of which they had constructed strong entrenchments and powerful batteries.

The Russian attack began early on the morning of the 31st July, General Krudener opening fire from a ridge on the right, above the river Grinica, and his example was speedily followed by Prince Schackoskoy. These were congregated on a ridge to the left above the village of Radisova, which was speedily taken and occupied by the Russians. Until one o'clock a fierce artillery duel raged between the opposing batteries, with the apparent effect of considerably damaging the Turkish positions, the Turkish cannon being compelled to quit the opposite height. Then General Schackoskoy thought the time had arrived for the infantry to go into action, and ordered a general advance, notwithstanding that it was clear that General Krudener had not made any progress, and that between the Russian and Turkish positions lay a valley and a steep slope. The infantry, who had been chafing at their inaction, answered the summons with a glad cheer, and moved forward in one long undulating line down into the valley. They were warmly received by the Turks, but nevertheless pushed on the reserves, rapidly filling up the gaps made by the Turkish deadly fire. The Turkish positions were neared, and suddenly the officers waved their swords, the soldiers closed up into one concentrated mass, and then a general charge was made upon the intrenchments, which after a bloody struggle, were carried. The main earthworks being subsequently abandoned by the Turks, the Russians thus became masters of the first Turkish position. Flushed with success, General Schackoskoy now ordered his men

to charge the second ridge, but although this position was occupied for a few moments by the Russians, the Turkish fire proved too deadly for them to hold it, and about 6 P.M. Turkish reinforcements coming up compelled the Russians to retire, after a most determined conflict. Then ammunition failed the Russians, and though reserve after reserve appeared, it was only to swell the slaughter, the retreat at last became general, and the Turks advancing in swarms, recaptured their first position, and began to shell the ridge from which the Russians originally began the attack. About 9 P.M. the Staff quitted the ridge, and then came a night of horrors. Troops retreating in all directions, wounded men everywhere, limping along the pathway, prostrate on the grass, or hiding in the ravines; artillery, cavalry and infantry, promiscuously mingled, a flying mass of men, horses and wagons in the full tide of retreat.

By the middle of August all the Russians who had crossed the Balkans had been compelled to return, although they still occupied the Shipka Pass. The trans-Balkan three weeks' campaign cost the Russians 1,603 killed and wounded, while their entire loss up to July 28th, according to official sources, amounted to 14,459 killed and wounded.

While the events before recorded were taking place in European Turkey, another division of the Russian forces, under the Grand Duke Michael, was engaged in Asia. The army of the Caucasus, numbering 130,000 troops, with 300 guns, besides irregulars and Cossacks, crossed in four places. First blood was drawn near Alexandropol, *en route* for Kars, with result, according to Turkish accounts, of the loss of 800 of the enemy, while the Russians claimed to have captured 100 Turkish prisoners, with loss on their side of only one Cossack and a few wounded. So far, however, as can be gathered from the evidence, the Russians appear to have had by far the best of the contest at the outset. But they advanced too rapidly, and without sufficient caution, and the result was that they were ultimately beaten back with great loss. Early in May a severe engagement was fought

near Batoum, which resulted in a complete route of the Russians. The Turks, who claim to have left 4,000 dead Russians on the battle field, fought behind entrenchments on high ground with great bravery, and from the nature of their position lost fewer men than the Russians. The news of the victory caused immense enthusiasm among the entire Turkish army in Asia, and was received with acclamation in Constantinople and at the seat of war on the Danube.

Another notable Turkish success was the capture of Soukhoum Kaleh. After a bombardment by three iron-clads, a large body of troops were landed, and, after a severe struggle, took possession of the fortifications. This news created much enthusiasm in Constantinople, and large supplies of arms and ammunition were sent, together with emissaries, to endeavor to incite an insurrection among the Circassians. This project, however, failed of success, as the uprising was speedily suppressed by large bodies of Russian troops. The Turkish fleet was dispatched to capture exposed Russian sea-board towns; but little was accomplished in this direction, only a few minor places being bombarded.

As a set-off to the loss of Soukhoum Kaleh, the Russians obtained possession of the important frontier fortress of Ardahan.

The attack was vigorously commenced on the 15th of May by General Loris Melikoff, who succeeded in carrying the heights which commanded the town, and which by some strange negligence do not appear to have been in any way adequately fortified by the Turks. On the 17th the Russian artillery effected a breach in the walls of the town, which was subsequently stormed by a column 17,000 strong, the Turks making good their retreat to Erzeroum, the road to Kars being blocked by the Russians. The Turkish loss must have been large, as the Russians claim to have buried 800 bodies, while 82 field and siege guns, large stores of ammunition and provisions, and the whole camp equipment on the banks of the River Kura were taken. The capture of Ardahan was a very important success for the invading army, as

it not only opened the roads to Erzeroum and Kars, but the troops engaged in besieging the town were thus set free to march forward to the assistance of the force before Kars. The operations against that city, under General Komaroff, were still energetically carried on, but the Turks were well able to hold their own, the fortifications having been greatly strengthened during recent years. The Russian General Tchekelaieff, who was wounded in the attack on Ardahan, subsequently died of his wounds. Leaving a strong force before Kars and Batoum, the Russians now pushed forward towards Erzeroum, gradually forcing back Moukhtar Pasha, who attempted to withstand them in the Soghanli Pass. The Russians afterwards advanced to within two miles of Moukhtar Pasha's position. On the other hand, the Russians around Bayazid were defeated by Faick Pasha with a detachment of Kurds from Van, whilst Batoum was relieved from the dreaded occupation of the Russians by Dervisch Pasha, who, on the 23d, completely routed the attacking force. The greatest success, however, was obtained by Moukhtar Pasha, who took a noteworthy revenge for his former defeat in the Delibaba Pass. He began a forward movement from Erzeroum on the 21st, and, after two days' hard fighting, not only succeeded in dislodging the Russians from their positions, but drove them back in disorder upon Zeidi Khan. On the 25th there was a great battle at Zewin, in which General Melikoff, who wished to prevent Moukhtar Pasha from going to the relief of Kars, lost a very large number of men and suffered a very severe defeat, so that according to Turkish accounts communication was restored with the besieged city, Moukhtar Pasha being encamped at less than a dozen miles distance.

Early in July the Russians commenced to retreat along the whole line in Asia, confessing that they had underrated their opponents' strength, and had committed an imprudence by trusting to isolated columns without supporting them by reserves. Thus the right wing, under General Oklobjo, retired into Russian territory, the centre, under General Melikoff, also retreated, while

the left wing under General Tergukasoff endeavored to relieve the citadel of Bayazid, whose garrison was still closely besieged by the Turks under Faick Pasha. Notwithstanding their numerous defeats, the Russians carried on the bombardment of Kars more vigorously than ever, but they were unable to prevent the advance of Moukhtar Pasha, who, with the main body of the Turkish forces, arrived on the 7th at Djievlikia, about five miles distant from Kars, and opened communication with the garrison, the new Governor, Menemenli Pasha, having been previously enabled to enter the city with a reinforcement of 4,000 men. On the 10th of July, General Tergukasoff succeeded in raising the siege of Bayazid. With a force consisting of eight battalions of infantry, twenty-four guns, fifteen sotnias of Cossacks and four squadrons of cavalry, he attacked a corps of 13,000 men which was besieging the citadel. After eight hours' cannonade the Russian troops took by storm the heights commanding the town, defeated the enemy, and put them to flight. Four cannon were captured, with a large quantity of ammunition and provisions. The garrison, with the sick and wounded, were taken away, and the town was completely destroyed.

In the beginning of August the Russians were preparing to resume the offensive, and 15,000 fresh soldiers crossed the frontier near Ani, on the left bank of the Arpatchj river. The Russian center numbered sixty eight battalions, with 8,500 cavalry under General Melikoff, while General Tergukasoff was on the front at Kara Doulak. Moukhtar Pasha had retired nearer Kars, and sent his heavy baggage into the fortress.

Numerous skirmishes followed between the contending forces under General Tergukasoff and Ismail Pasha, as also between those under General Melikoff and Moukhtar Pasha, but without important results.

Amongst the peculiarities of the campaign, it may be mentioned that the Russians, either out of military pride or with the view to allure the Turks to risk a pitched battle in the open field, have always scorned to move a pickaxe or a shovel for the protection of their

armies. With regard to their security, they are accustomed to rely entirely on their trustworthy, sharp-sighted Cossacks, who, with ever watchful care, are on the look out for the enemy, and carry on an incessant patrolling along the whole line of pickets, besides which irregular Caucasian horsemen carefully patrol the ground between the two armies, where skirmishing engagements very often follow an accidental encounter, and sometimes give rise to serious alarm.

Meantime the war continued to rage in European Turkey, carrying devastation in its wake. The dreadful sufferings of the non-combatant portion of the population of the invaded districts is almost beyond belief. The track of each army is everywhere marked by burnt villages, the inhabitants of which, who were fortunate enough to escape butchery, were seen flying for shelter to Constantinople, Adrianople, Phillipopolis, and other places. Not less than 100,000 fugitives were gathered in the three places named; most of them old men and women, and young children, emaciated, squalid, and in rags. The smaller towns were likewise crowded with refugees. So great was the suffering, and so exhausting the drain of able-bodied men, that it became more and more evident that the ultimate conquest of Turkey was only a question of time.

After the abandonment of the Trans-Balkan campaign the Russian forces returned into the mountain fastnesses, of which the Shipka Pass was the most important. At this place they entrenched themselves and vigorously resisted attacks made upon them by greatly superior forces of the Turks. On the 21st August, an important engagement took place here, the Turkish forces pushing up the steeps directly above the village of Shipka. The Russian garrison in the works of the pass then consisted of the Bulgarian Legion and one regiment of the 9th Division, both weakened by previous hard fighting, and probably reckoning little more than 3,000 bayonets, with about forty cannon. No supports were nearer than Tirnova, a distance of forty miles—a grave omission. The garrison

fought hard and hindered the Turks from gaining any material advantage, though they forced the outer line of the Russian shelter trenches on the slopes below the position of Mount St. Nicholas, the highest peak of the Shipka crossing. The Russians had laid mines in front of their trenches, which were exploded just as the head of the Turkish assaulting parties were massed above them, and a large number of Moslems were blown into the air in fragments. The loss to the Russians on the first day's attack was but 200, chiefly of the Bulgarian Legion.

On the second day the fighting was not heavy, the Turks being engaged in making a wide turning movement on the right and left flanks of the Russian position, and these attacks were developed with great fierceness and pertinacity.

On the following day (the 23rd) the Turks assailed the Russian position on the front and flanks, and drove in the defenders from their outlying ground. The radical defects of the position became painfully apparent, its narrowness, its exposure, its liability to be outflanked and isolated. Fortunately reinforcements had arrived, which averted the mischief which had otherwise imminently impended. Stoletoff hit his hardest, full of energy and force after four long days of intense mental and physical strain, but he could not perform impossibilities with 50,000 men thundering on his front and flank. But there had come to him, swiftly marching from Selvi, a brigade of the 9th Division, commanded by another valiant soldier, General Derotchinski, and this timely succour had been of material value to Stoletoff. The fight lasted all day, and at length, as the sun grew lower, the Turks had so worked round on both the Russian flanks that it seemed as though the claws of the crab were about momentarily to close behind the Russians, and that the Turkish columns climbing the Russian ridge would give a hand to each other on the road in the rear of the Russian position.

The moment was dramatic with an intensity to

which the tameness of civilian life can furnish no parallel. The two Russian generals, expecting momentarily to be environed, had sent, between the closing claws of the crab, a last telegram to the Czar, telling what they expected, how they tried to prevent it, and how that, please God, driven into their positions and beset, they would hold these till reinforcements should arrive. At all events, they and their men would hold their ground to the last drop of their blood.

It was six o'clock; there was a lull in the fighting, of which the Russians could take no advantage, since the reserves were all engaged. The grimmed, sun-blistered men were beaten out with heat, fatigue, hunger, and thirst. There had been no cooking for three days, and there was no water within the Russian lines. The poor fellows lay panting on the bare ridge, reckless that it was swept by the Turkish rifle fire. Others doggedly fought on down among the rocks, forced to give ground, but doing so grimly and sourly. The cliffs and valleys send back the triumphant Turkish shouts of "Allah il Allah!"

The two Russian generals were on the peak which the first position half encloses. Their glasses anxiously scanned the visible glimpses of the steep brown road leading up thither from the Jantra valley, through thick copses of sombre green, and yet more sombre dark rock. Stoletoff cries aloud in sudden excess of excitement, clutches his brother general by the arm, and points down the pass. The head of a long black column was plainly visible against the reddish-brown bed of the road. "Now, God be thanked!" says Stoletoff, solemnly. Both generals bare their heads. The troops spring to their feet. They descry the long black serpent coiling up the brown road. Through the green copses a glint of sunshine flashes, banishes the sombreness, and dances on the glittering bayonets. Such a gust of Russian cheers, whirls and eddies among the mountain tops, that the Turkish war cries are wholly drowned in the glad welcome which the Russian soldiers send to the comrades coming to help them.

1877-78

It is the Rifle Brigade. The same which followed General Gourko in his victorious advance and chequered retreat, and which, after marching thirty-five miles straight on, without cooking or sleeping, now goes at once into action without so much as a breathing halt. Such is the stuff of which thorough good soldiers are made. Their general, the gallant Tzwitinsky, accompanies them, and pushes an attack on the enemy's position on that wooded ridge on the Russian right. But Radetzky, who himself brought up the tirailleurs, and so at the least reckoning saved the day, marches on up the road with his staff at his back, runs the triple gauntlet of the Turkish rifle fire, and joins the other two generals on the peak hard by the batteries of the first position. As senior and highest officer present, he at once took command, complimenting General Stoletoff, whom he relieved, on the excellence of his dispositions and stubbornness of defence.

The Bulgarian peasant boys displayed singular gallantry, by going down into the actual battle, right into the first line, with stone crocks full of water for the fighting men. This water was fetched from far in the rear, along a bullet-swept road. One lad had his crock smashed by a bullet as he passed, and he wept, not for joy at his fortunate escape, but for sorrow at the loss of the article which enabled him to be of service.

On the morrow at daybreak the attack was renewed by the Turks. The fighting was continuous in the valley, and the reinforcements of the 9th Division sent down greatly helped the Russians. About nine, Dragimiroff arrived with two regiments of the 2nd Brigade of his own division, the Podolsk Regiment. He left in reserve near the khan the Jitomer Regiment, and marched up the road to the first position. There was no alternative but to traverse that fearfully dangerous road, for the lower broken ground on its left was impracticable, and swarming with Bashi-Bazouks. The Jitomer men lost heavily while making this promenade, and having reached the peak, found no safe

shelter, for the Turkish rifle fire was coming from two quarters simultaneously. So the infantry were stowed away till wanted in the ditch of the redoubt. Radetzky and his staff remained on the slope of the peak, and here Dragimiroff joined, and was welcomed by his chief.

The fire in the valley waxed and waned fitfully as the morning wore on to near noon. The Turks were very strong evidently in their wooded position, and there was an evident intention on their part to work round their left and edge in across the narrowed throat of the valley towards the rear.

At about eleven the musketry fire thundered along the whole line. The Russians pushed through the woods and vigorously attacked the Turks. The tide of battle shifted to and fro, now on either side an advance and now a retreat. Both sides showed good skirmishing abilities and steady nerves. In the thickest of the fight, General Dragimiroff was wounded in the knee by a bullet and carried to the rear, while General Dragetsky was instantly killed. Radetsky, the chief, taking personal command of a regiment, pushed out, and, after a sharp fight, captured an important ridge, which the Turks repeatedly, but in vain endeavored to retake.

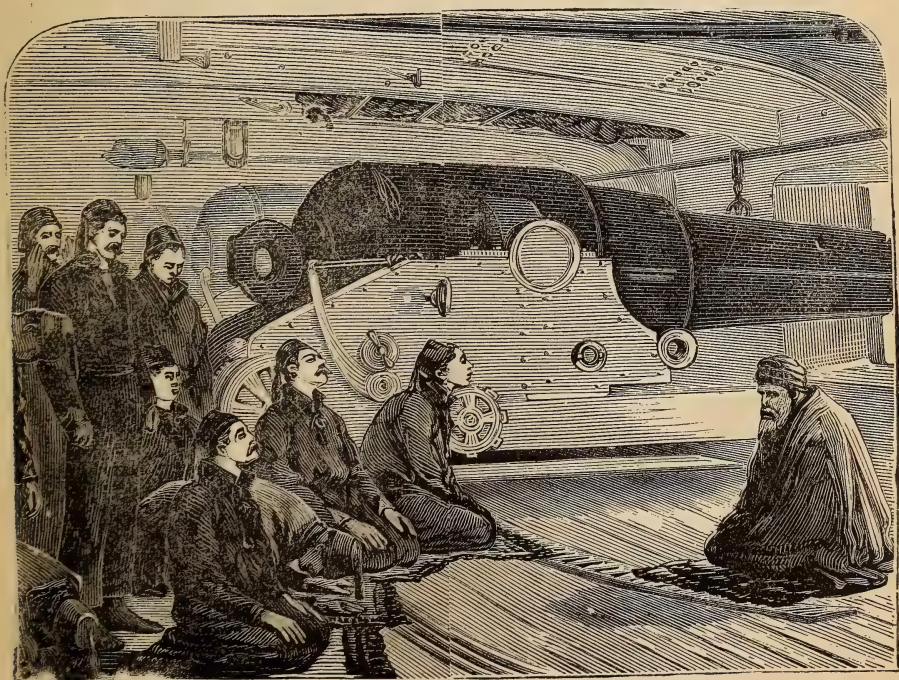
After eight days of exhaustive fighting the Russians were left undisputed masters of the situation. The Russians acknowledge a loss of 4,200 men, and the Turks estimate their own loss at about 7,000. In the attack upon Fort St. Nicholas, a battle of nine hours' duration; the Turks lost 1,500 men, for which they gained nothing but the empty honor of holding that position for two short hours. By this failure the whole projected campaign of Suleiman Pasha north of the Balkans, in aid of Mehemet Ali, was foiled; while by the Russian success the Grand Duke Nicholas was left free to prosecute his plans at Plevna without fear of any opposing force operating upon his flanks in the direction of Turnova, Selvi or Loftscha; and the confidence and eclat of the Russian army was sensibly increased.

Whilst Suleiman Pasha and General Radetzky were engaging each other in the Balkans, the Turkish forces under Mehemet Ali were opposing the Russian army under the command of the Czarewitch, on the Lom, a tributary of the Danube, which falls into that river close to Rustchuk. On the 22nd of August the Russians crossed the stream and attacked the enemy on the Yaslar heights; they failed however to make much impression; and on the following day the Turks, led by Salih Pasha, marched on Yaslar, took the village, and forced the Russians back to Sultankoi, thus securing a strong hold on the eastern bank of the Lom, and the command of the road from Osman Bazar to Rustchuk, and turning the right of the Russian positions. A few days later Mehemet Ali attacked part of the Czarewitch's army under General Leonoff at Karahassankoi, on the western bank of the river, and, after twelve hours' hard fighting, during which the village changed hands six times, drove the enemy across the river, and forced them to evacuate Haidarkoi and to fall back on Gabovo. The Russian force only numbered 3,500 men, while the Turks mustered 12,000. Next morning the Russians retreated to Popkoi, and as a strong Turkish force had concentrated on the road between Gabovo and Popkoi, the latter village was burnt and evacuated on the 1st of September, and was subsequently occupied by the Turks. Meanwhile a detachment from Rustchuk had seized Kadikoi, and was subsequently expelled by some Russian reinforcements, but the garrison again made a sortie, and defeated the Russians. By the victory of Karahassankoi the Turks became masters of the country lying between the two branches of the Lom, the "Ak," or White Lom, to the east, and the "Kara," or Black Lom, to the west.

Another engagement between portions of the two contending armies of the Danube took place at Kechlowa, between Turkish columns commanded by Eyoub and Sabit Pashas, and the 12th Russian army corps. The battle in itself was not important, but the crossing of the Danube by the Turkish troops caused a complete



THE BATTLE OF IZVOR, BULGARIA.



RELIGIOUS SERVICES ON BOARD A TURKISH MAN-OF-WAR.



MUKHTAR PASHA,  
COMMANDER OF THE TURKISH TROOPS IN HERZEGOVINA.



COSTAN PASHA,  
CIVIL GOVERNOR OF HERZEGOVINA.

hegira of the Bulgarian peasantry, who retreated by every available route, choking up the narrow roads and impeding the march of the armies with innumerable ox-carts, piled up with children, household effects, pigs, fowls, bed and bedding, which they were vainly endeavoring to save from the pillaging Turks.

On the 2d of September the Russians attacked the very important Turkish fortified stronghold of Loftcha, a town of only about 12,000 inhabitants, but a very valuable strategic position. The Russian force engaged consisted of the 2nd Division and a rifle brigade which had returned from Gabrova, marching fifty-five miles, one brigade of the 3rd Division, and Skobeloff's brigade of Circassian Cossacks. None of the Russian troops, except the last brigade, had been previously engaged, and their strength may be reckoned at about 22,000 men, whilst the Turks numbered only 7,000, but had the advantage of very strong defences.

General Skobeloff on the previous evening marched from Kakrind, his previous defensive position, and carried a position on the northeast of Loftcha, which rendered the place virtually untenable. In the night, therefore, the Turks fell back on the fortified range of heights behind the town, and there awaited the attack. This was begun with artillery at sunrise, and the Russians' advance was so conducted that their artillery, passing south of Loftcha, took up a position enfilading the range of heights held by the Turks, and also cut off their retreat into the Balkans over the Trajan Pass. The last and strongest redoubt of the Loftcha fortifications was garrisoned by Turkish regulars, who fought stubbornly, and were only to be driven out by hand to hand fighting. A ruse was planned by the Russian commander, and a small force was sent against the strong southern face of the fort. Whilst the attention of the Turkish force was thus diverted, the main attack was pushed forward by the Russian troops in open order and strongly supported by reinforcements up the eastern slope of the redoubt. When all was in readiness, with a wild hurrah the Russian troops leaped forward, and despite a perfect shower

of shells and bullets, they reached the ditch, leaped into it and clambered up the parapet. A fierce struggle followed ; then the Turks retreated in disorder, but firing as they ran. Vainly they endeavored to join their army at Plevna. The way was blocked by Skobeloff's artillery ; only the road to the west was open, and this they followed. They dared not yield, for they remembered full well how they had served the wounded Russians at Plevna, and they knew that the remembrance of that day was animating the Russians now. The enemy's fire was deadly upon the retreating Moslems, and their loss was great. The pursuit was kept up for miles by the Cossack cavalry. After the fight the ground was heaped with dead and wounded of both armies, many of them torn with both bullet and bayonet wounds. A hard battle had been fought ; victory perched upon the Russian banners, and Loftcha was theirs. The Turks had lost one of the most important defensive positions north of the Balkans.

A week later the Turks met with another loss of importance in the capture by the Montenegrins of the walled and fortified town of Nicsics, which the former had made such great sacrifices to retain. Five times the brave Montenegrins had besieged this place, and now with all its stores and armament it fell into their hands, and they were left masters of the situation almost without an opposing force.

The Russian armies by the fall of Loftcha were left free to concentrate around the last stronghold of the Turks north of the Balkan range, the famous battle ground of Plevna. On the 6th of September a vigorous cannonading was commenced by the Russian artillery upon the chain of forts and breastworks which constitute this position. A number of the Turkish guns having been silenced, a vigorous infantry assault on the southern front was begun on the 11th of September. As Skobeloff and Meritinsky moved their men up to the attack, the Turks opened a fierce defensive fire along the whole line, from the Loftcha road through Plevna and along the Kadis on a ridge. Close to this ridge the

Russians had planted some thirty guns not above 1,200 yards from the Turkish trenches, which were a continual source of annoyance and danger to the Turks. The latter determined to capture the guns, if possible, and made a fierce assault for that purpose. Three attacks were made by their troops, but each time the assault was repulsed with great loss, the Russians reserving their fire until the enemy came within a hundred yards, and then opening a sudden and deadly fusilade upon the foe. This was more than human power could endure, and the Turks sullenly fell back to their own positions with a loss of over 2,000 men.

Flushed with success the Russian attack now began in earnest. Kruder commanded on the right, Skobeloff to his left, and Kriloff to the left of the latter. The battle raged unceasingly for the space of two hours, the Russian artillery keeping up a continuous fire into the redoubts, and the infantry into the trenches, as the attacking column advanced slowly and cautiously under cover of smoke and fog. A field of corn was also used for a protection. Gradually the Turkish return fire slackened, and the Russians charged with a shout. Close up to the parapet they rush, when suddenly the Turks rise up once more and pour down upon them a fire so deadly that nothing could withstand its destructive fury. The Russians wait one moment for reinforcements, but none come, and the next moment they are flying back through the field of corn in sad confusion and terribly decimated. The struggle and carnage had been in vain. Kriloff had neglected to afford assistance, and what was left of the attacking party fled back to a friendly shelter. A second attack was more easily repulsed than the first, and then the day's fighting was over.

On the 12th of September a determined assault was made by the Roumanian brigade upon the Grivica redoubt, one of the strongest positions in the series of Plevna fortifications. Three battalions of Russian troops acted as reserves. The first attack met with a repulse; the second was successful in taking the works, but the Turks rallying drove out the allied troops. A third

attack made at 7 o'clock, p. m., met with better success, and the works were finally captured. This success was of great value to the Russians, the position being a commanding one. Another redoubt which covered the road to Loftcha was stormed by General Skobeloff and carried with a fearful loss of 4,000 men, but only to be retaken after six unsuccessful assaults by the Turkish forces, with a loss of 5,000.

At this juncture, General Todleben, the engineer of Sebastopol, arrived at the seat of war, charged with the superintendence of the Russian fortifications at Plevna. Under his directions a series of parallels and strong earthworks was immediately commenced around the whole front and eastern face of the Turkish works. Constant artillery duels were kept up between the hostile forts, and the losses on both sides, from wounds and sickness, were appalling and greatly weakened the offensive power of both combatants. On the 23rd of October, General Gourko's forces succeeded in capturing an important redoubt which partially covered the road leading to Sofia, one of the few remaining roads left open to the Turks for transporting reinforcements and supplies. By these successes the Russians were gradually completing the coil which should hem in the Turkish forces and prevent both the re-victualling of the beleaguered forts of Plevna and the retreat of the Turkish army, in case that step should be determined upon. By Todleben's advice, a regular siege of the Turkish position was determined on, which should succeed either in taking their works by gradual approach or in starving the Turks into an unconditional surrender. Plevna was full of sick and wounded men. The rations were being reduced, and nothing seemed open to the force hemmed in by the Russian coil but a violent *sortie* to cut through the Russian lines and retreat to the Balkans, unless reinforcements should come to their succor sufficiently numerous and powerful to raise the Russian siege and drive back the invading army. The closing of the Sofia road left only the roads in the direction of Widdin and Venatza still open to the Turks,

and these were but poor substitutes for the important highway lost to them by Gourko's success. The Muscovite army was now in the rear of Plevna as well as in the front, and the situation constantly became more and more desperate for the Turkish forces. They had besides lost some 30,000 men as prisoners of war in the various Russian successes at Loftcha and Plevna. To add to their discomfiture a Russian cavalry detachment captured Veratza early in November, 1877, and another road thus became sealed to further use by the Turks, and communication with the army of Mehemet Ali at Orchanie became more and more difficult. Osman Pasha, the Turkish commander at Plevna, in vain attempted to recapture the positions taken by the Russians, and suffered severe loss without any favorable result. His losses within the works from the fire of the Russian artillery were great, and his men were worn out and dispirited. Consternation prevailed at Constantinople at the position of affairs which was greatly increased by the renewal of the siege of Kars by the Russian forces in Asia, and the crushing defeat of the army of Mukhtar Pasha on the 14th of October in front of that town. This battle was a most important one. The Russian troops pushed forward unexpectedly and drove the Turks out of Orlok and occupied that position, thus completely turning Mukhtar's right wing. They then directed a heavy cannonade against Olya Tepe, the key of the Turkish position. This the Turks were not able to endure, and General Heyman, with about 15,000 troops, by a sudden and vigorous assault, captured this important position, completely severing the two wings of the Turkish army. Immense slaughter ensued, and the Turkish left wing fled in the greatest confusion, pursued by the Russians towards Kars; the right nearly surrounded by the Russian forces, and driven from one position to another with immense loss, finally surrendered as prisoners of war, at eight o'clock in the evening, with forty guns and all their supplies and equipage. Seven pashas were among the prisoners. Moukhtar himself escaped to

the fortifications of Kars. Kars was nearly surrounded by the Russian army, and its fall became merely a question of time. On the 17th of November General Melikoff directed the attack on its fortifications, with about 15,000 men, who climbed the steep rocks, ramparts and walls, and stormed the forts, desperately fighting the Turks in headlong flight over their ditches and parapets, compelling them to die or surrender. The principal attack was made on the southern forts. General Lazereff commanded the right wing. The attack began in the centre at 8:30 o'clock in the evening, when Count Crabbe led his brigade against the Khanli redoubt, and fell dead at the first onset. Captain Kwadmicki, of the 39th Regiment, was the first to enter the redoubt, at 11 o'clock at night. His sword was cut clean out of his hand, and his clothes had been pierced. The redoubt surrendered early in the morning and the three towers almost simultaneously with the capture of the Khanli redoubt. The citadel, Fort Sanvarri, and Fort Hafiz Pasha, were carried by assault by daylight on Sunday morning. Lazereff's troops had made progress as far as the capture of Fort Karadanigh. The other forts maintained a stubborn resistance until 8 o'clock next morning, when all the garrison that could escape fled towards Erzeroum. The Turks lost 4,000 killed and 7,000 taken prisoners, besides 300 cannon and all the stores. The Russian loss was 2,500 men.

The other stronghold of the Turks in Asia, Erzeroum, was also besieged by a Russian force, and all communication completely severed. Thus every force of any account possessed by the Turks was thrown upon the defensive, hemmed in and besieged by powerful Russian armies, and their power for offensive operations was completely destroyed. The pride of the Turks was humbled, their customary boastful self-confidence and reliance upon a protecting fate was measurably destroyed, and they found themselves almost at the feet of that power which they had but recently so boastfully and haughtily defied.

# EMPIRE OF TURKEY

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